The Churchman.

SATURDAY, MAY 10, 1879.

THE following notice may be seen over the doors of a Romish church on Staten Island: "On Sundays and holy days the Holy Sacrifice is offered for those only who make an offering of at least five cents at the door on entering the church."

As to the pecuniary consideration mentioned in the above, we may certainly say that it comes within five cents of the terms of that grand invitation which was once extended to all mankind, to "every one that thirsteth" to come "without money and without price." But as to the theory, the price of admission to the church on Staten Island might as well be five dollars as five cents. And what then? Simply this—that the Church would stand forth before the world as inviting men to stand back from her holy precincts, as forbidding them to eat and drink unto everlasting life. And what then? That mankind must go down to the grave Christless, godless, hopeless. Shame upon a Church that charges "five cents" for admission to the "Holy Sacrifice"!

IT is not often that we have the opportunity of welcoming to our shores a representative of the Christian faith and fellowship from so distant a part of the world as Russia. In view of the cordiality with which intercourse between the Greek Church and our own has been begun, we take a peculiar pleasure, therefore, in noting the arrival in New York of Bishop Nester, who, with his archdeacon and *suite*, are *en route* from St. Petersburg to Sitka. Bishop Nester has recently been appointed to this see, in which are 7,000 Russians, Servians, Montenegrins, and other adherents of the Greek Church.

Speaking English fluently, the bishop is able to hold intercourse with visitors without restraint. His appearance is strikingly patriarchal, his manner very simple and unassuming. He has visited this country before, and sixteen years ago travelled extensively in the Northern States.

The bishop leaves New York for his arctic home this week, with the prayers and good wishes not only of those of his own countrymen who dwell among us, but of all Christians.

A RECENT discussion has brought to light the fact that it is possible to lose sight of some very plain truths regarding the Incarnation. There are certain doctrines which ought always to be looked upon as landmarks or as guides in the domains of theology. It is incontrovertible, for instance, that the Son of God became the God-man at His incarnation—that is to say, that the divine and the human nature of Jesus were at that time united. This union of the two natures has not been, and never will be, dissolved. Nor are the relations of the two natures changed. They were not in the least affected by the glorifying of the human body. That body is still "His own glorious body." It is precisely such a body as the body of every follower of Christ will be, for it is a human body. It has all the limitations of a glorified human body. If, for instance, it were omnipresent, it would have one of the attributes of divinity, and thus its humanity would be destroyed. Let every Christian be jealous at once for the humanity and the divinity of the Christ, and for the unbroken union of the two.

IT is an instructive study that may be made in these days of the condition of the world, and of the march of events, century by century and year by year, toward this era of almost universal bankruptcy, suffering, and misery. The future historian will find a new field of thought, a new plan for his volumes. He will build up, first, a mental conception of the world as it was intended to be under the Gospel dispensation, and then contrast it with the facts of to-day. His line of thought will embrace an array of events in antagonism to the Gospel of Jesus Christ. Political and social theories; commercial principles, especially that vast engine both of increase and destruction, the credit system; the ambitions and struggles of princes; and not least — perhaps greatest of all—the unrestrained license of religious schism and sectarianism, must all pass in review before him. He will have a picture to pass judgment upon whose foreground, background, and sky are all painted in the most vivid colors, the picture itself being something almost too awful for the eye to look upon. A blaspheming crowd are looking upon it to-day, and crying out from the midst of their agony, What does your Christianity amount to? We reply, What have your social and political and commercial theories of these latter days come to? What have the traditions of men brought into the world but utter wretchedness? The rich and poor alike are in torment. Princes sit uneasily on their thrones; subjects sleep in terrified expectation of the sword, the torch, and the dungeon. The priests cry aloud for followers, and the people deride them. Every man hath a doctrine, a thousand "other ways" whereby to climb into heaven have been invented, and yet the world goes not up heavenward, but down to hell. "A horrible dread" hath come over mankind. Pestilence, bred of the slain in battle; famine, too often the result of human carelessness; flood and fire, starvation, oppression, corruption, ruin—these are prominent topics in all men's minds.

We are not summarizing these matters for the mere purpose of crying an alarm. These are terribly earnest times. Earnest work is needed, earnest men are in demand; not men who can preach beautifully, but men who can preach effectively; not men who can draw out fine-spun theories which few have the culture to understand, but men who can command, who can organize the body of Christian believers, and lead them on to stay the devastating tide. The experiment of elevating mankind by the unaided power of man has been tried for centuries, and it is not too soon to say that the experiment has utterly failed. Give us back again the simple, purifying Gospel of Christ. Tear away from it the isms which are choking it, and we may live to hear once more a nation crying aloud, "The Lord, He is the God."

THE TERM "MISSIONARY."

It may not be easy to do away with a set of words consecrated by long and familiar use. Yet it is to be seriously questioned whether the terms "mission" and "missionary" do not convey a false idea. Missionary work is looked upon by many as something outside of the proper business of the Church. It is a creditable, excellent business for those who like it; a grace which adorns a prosperous and comfortable Christian Church, but is not the main business for which the Church was constituted. That business is first to provide all necessary means and appliances for the enjoyment of religious privileges and worship by a joint stock company (limited) under the name of a parish. We venture to say that not a few people so regard the matter. "Our parish," they say complacently, "does not do much for missions." One is tempted to ask, "What in heaven's name does it do, then?" One is almost as much at a loss to define such a church as to describe a true Christian with faith and prayers omitted.

Of course, the term "mission" is a correct one when used to describe the manner in which a particular portion of Church work is supported. A missionary is a man who receives his support in a different manner from a parochial incumbent. But he gets it on condition of doing the same work as the other does. The same vows, duties, and zeal are required of the parish priest and the missionary priest. We believe there has been a time when even this was not held, and it was considered that any stuff was good enough for a mis-

sionary, and that if the Church could do nothing else with "a hard bargain," it could send him on a mission. Happily, this has passed away, we trust forever. But the spirit of the old distinction remains. We ask, in all seriousness, Was there anything of the sort in the primitive Church? Did the apostles contemplate any difference between one church of their planting and another? Were there two kinds of work into which the duty of the Church could be divided? Not in the least. There was but one business which concerned the whole Church and every member of it, and that was to grow. Every church had "a mission" in its own neighborhood, *i. e.*, to every one outside. Every city with a church had "a mission" to all the outlying country. Every state or province which was converted had a mission to spread the Gospel to the neighboring states or provinces.

For convenience the Church at present may distribute its classes of workers, and appoint certain boards or committees to manage the operations by which one set are enabled to reach Japan and another Colorado. But this makes no difference with the duty of the whole Church. When a man says, "I am interested in diocesan missions, but care nothing for the foreign work," it sounds as if he had said, "I eat my dinner in order to nourish my lungs and digestive organs, but I don't care if my eyes should be put out or my hands become paralyzed." The body is one—all members have not the same office; but all are members one of another, and the life of the body belongs to all.

OUR CHURCH RELATIONS TO MEXICO.

Dr. Nevin has called my attention to the communication of "W. G. T." in the *Guardian* of March 26th, and suggests that a statement concerning the policy adopted by the American bishops in dealing with the Mexican problem, and other like problems, may be of interest to your readers.

I have not at this time access to documents, but I have been cognizant of all that has been done, and have had opportunity to know the mind of my brethren of the House of Bishops.

Let me say, first of all, that of late years the bishops in the United States have been much accustomed to go into "conference" when some new and important question has been brought to their notice. That is, instead of taking action at first as a legislative body, they confer confidentially as the fathers of the household, determine informally what is fitting to be done in the emergeney, and then proceed to the necessary legislative action.

Moreover, we are nearly always able to act as a unit. There is no disposition to carry measures by a bare majority. There is always evinced a readiness to modify any measure proposed so as to meet the scruples of a minority. I am thankful to say that while any three bishops may demand a vote by ayes and noes, no such demand has been made in the House of Bishops for many years. The Mexican matter has been thoroughly debated from time to time, but the action taken has so commended itself to the bishops that there has been no expression of dissent.

The first appeal to extend the episcopate to a foreign country came to us, not from Mexico, but from Haiti. Here was a State in which the Roman Catholic Church was by law established. A few missionaries of the African race, who derived their orders from us, and a few laymen, all citizens of Haiti, organized themselves as a National Church, and then knocked at our doors, asking us to give them a bishop, and to take them under our protection.

I do not think any one felt any qualms of conscience about intrusion upon Roman ground. We appointed a commission of bishops to represent us. These bishops drew up a concordat with the infant Church of Haiti, and reported it to the House of Bishops for their approval. By the terms of this concordat the Haitiens consented to provide a service-book, agreeing substantially with the typical liturgy, and satisfactory to the American bishops.

They further consented to remain in a state of pupilage, and to make no alterations in doctrine without our consent, until such time as we should feel authorized to consecrate for them three bishops, thus completing their provincial organization. And then, not reluctantly or diffidently, but with joy and gladness, we consecrated that excellent man, the Rev. Dr. Holly, as the first Bishop. I have never heard that any bishop objected, or has had cause to regret this action. So, then, when the case of Mexico presented itself, we were not altogether unprepared for it.

We were told, indeed, that this reformation movement had the faults which usually characterize the struggles into light of laymen imperfectly educated and with few clergy to lead them. We were told that their zeal was greater than their knowledge; that in the reaction from Romanism they were tempted to reject or to neglect much that is Catholic. The deficiencies of their improvised Book of Offices were manifest to us all. But they did not pretend to be more than children in need of instruction and guidance.

It would have been easy to cry, *Non possumus*, and to decline the responsibility of meddling in matters so grave. But our reply must needs be without evasion. It must express trust or mistrust. A very few repellant words would have sufficed to drive these people into Congregationalism. God be thanked!—yes, whatever may be the issue and however we may be disappointed of our hope, God be thanked that we did not reproach them with their manifest imperfections, but met their advances frankly and kindly.

As in the case of Haiti, we appointed a commission to represent us, and authorized them to use a large discretion. We knew that our commissioners would not betray us. The venerable chairman, the Bishop of Maryland, is as jealous as any man can be of any tampering with Catholic doctrine or with apostolic order.

And then the Bishop of Delaware, one of our oldest and most sagacious bishops, acting in behalf of the commission, went in person to the city of Mexico. It is a long and weary journey. The good bishop, who is never afraid of labor, qualified himself in advance by patient study, so that he could examine candidates for orders in the Spanish language. He ordained seven persons, and arranged the conditions of a concordat, which, after some modification, was adopted by the bishops.

As in the case of Haiti, the newly organized Church in Mexico is content to accept the fostering care and guidance of the American Church until we consecrate for it the number of bishops necessary rightly to convey the succession.

The most important question, however, touches the liturgy. We said to them, "We do not require you to translate our Prayer Book into Spanish and adopt that as your own. But we do require, as the condition precedent to the consecration of a bishop, that you shall prepare a liturgy which, in its essential features, shall correspond with the accepted liturgies of the historic Church."

The bishops feel that the conduct of this matter is in safe hands. There are nice questions which need delicate handling, and which must be adjusted in private conference. Our English brethren may be assured that we will never extend the episcopate to Mexico without all the guarantees that can be reasonably demanded.

Allow me to add that, while I appreciate the considerations which should restrain us from mere propagandism in Roman Catholic countries, I do not see how we can pass by on the other side any Christian man who makes complaint that the sacraments are withheld from him by reason of his refusal to accept dogmas which do not belong to the faith.

M. Loyson's determination to conduct his work under episcopal sanction teaches us a useful lesson. A presbyter, recognizing no episcopal control and doing his work according to his own will, is certainly not in his right place.

One is pained to find in the south of Europe English clergy, of very different schools of thought, who are simply free lances. They owe nothing to the French or Italian bishop, because he will not recognize them; nothing to the Bishop of Gibraltar, because he has no coercive jurisdiction.

HENRY C. LAY, Bishop of Easton.

Rome, Italy, April 10, 1879.

—*The Guardian* (*London*).

THE PECULIARITY OF MISSION WORK IN JAPAN.

The success of mission work in Japan, as elsewhere, must depend in very great degree upon the interest taken in it by the Church at home. But the work here is, in some respects, so peculiar that I doubt if people at home at all clearly understand it, or see, as we missionaries do, why its needs are so peculiarly pressing. Its chief peculiarity, to put it shortly, lies in the fact that the country is thoroughly open to foreign influences, but only partially open to foreign residents.

The effects of foreign influence may be seen in many ways. In the streets of Osaka and Tokio you will pass shop after shop stocked exclusively with foreign merchandise. There is hardly a manufactured article in common use at home that may not be bought in Japanese shops here. All the policemen and soldiers wear foreign uniforms, and many of the people one meets are partly or altogether in foreign dress. It would be fair to say that two thirds of the men and boys here and in Tokio wear their hair in foreign fashion, instead of having it shaved on top, with a short queue projecting over the shaven place, as it was universally worn only a short time ago. If you go to the bookstore of Maruya & Co., a great Japanese firm, hav

ing branches all over the country, you are presented with a printed catalogue, in English, of the foreign books they have for sale. At home you must keep your Webster's Dictionary in a safe place, for it has so ready a sale that it is very attractive to thieves. If you journey from one port to another in Japan, or from Japan to Shanghai, you will go in a steamer of the Mitsu Bishi Mail Steamship Company, a great corporation, that owns a fleet numbering, if my memory serves me right, some eighty vessels. In Tokio, the capital, is a large college, aiming to be a university, where the teaching is all in English; a medical school, where it is in German; a military school, under French instructors; and a polytechnic school, also under English teachers, with twelve professors, and well-appointed museum, laboratories, and library. This last school, I was told by an English professor, was superior in the completeness of its equipment to any similar school in England. So I might multiply instances to show what people at home know, but, I think, do not fully realize, that Japan is becoming one of the family of modern civilized nations with a rapidity that has no parallel in history. I might add one more example of this. The government has just published a Japanese translation of a book written some two centuries ago by a Jesuit priest against the religions of Japan. This is done under the pretext that an important part of the history of the country—that connected with the Jesuit missions in Japan—is in danger of being forgotten. What the real motive is it would be difficult to say.

Now, if there is a time for everything, is it not clear, from these and many other facts well known to the people of the Church, that this is *the time for Japan?* There are other foreign missions of the Church that are as important in their way as this. There is none where all the circumstances of the case seem to say, so loudly and clearly, "Now, or never." Such an opportunity for mission work, I believe, has never been seen in the history of the Church. If we let this pass, what reason have we to look for another? In ten years Japan has been quietly but thoroughly revolutionized. In another ten years the present opportunity, if neglected, may pass by. It will take, probably, five years of the ten for men sent out now to become thoroughly efficient workers in Japanese. In two years they may do something in the language, but it will take five years, in most cases, to speak well.

But if the Church is to take up this work as vigorously as it ought to be taken up, people naturally will want to know more than many know now of the way in which the work is to be done. In Japan, of course, as everywhere, the great work of foreign missionaries must be to train up a native ministry. But Japan is peculiar in this, that foreigners, although they are freely permitted to travel anywhere, can live only at a few of the principal cities and ports, unless they have special permits, which are very hard to get. Another peculiarity is that Japanese young men, as a rule, are very ready speakers, able to say whatever they say with good effect. The third peculiarity is that Japanese young people are very anxious for a thorough English education. The work, then, must be done in the large cities, and must, in large part, be the work of taking young people who are anxious to learn English, and so surrounding them with Christian influences that when their school training is ended they may, with God's blessing, have a higher ambition to do the work of God upon the earth. And hand in hand with this school work must go the work of preaching to the adult heathen.

Now, this work cannot be done without a strong force at every station. Here in Osaka, for instance, we ought to have *at least* three clergymen and two laymen, and two women as teachers for boys' and girls' schools. With half the force we cannot do half the work; I doubt if we could do a quarter of it. We should simply be compelled to let the most hopeful part of it go. Perhaps I can show this better if I mention the plan on which we hope, if the Church will support us, to organize the work here. We want a boarding-school for girls and another for boys; in the higher classes of which, in time, should be students preparing for the ministry. In connection with these, we should have a good church building, to be the centre of our work in the city. In this we would hold daily morning and evening prayer for the scholars of the school. The bell would be rung before each service, to bring together as many other people as we could collect, and a short address made, usually on the Scripture lesson for the day. Besides this, we should have such other services on Sundays and week-days as might be advisable, and establish branch chapels or preaching places in different parts of the city as we were able.

Of all this, the only parts we have now are the girls' school and one preaching place, besides the dispensary, at which Dr. Laning is doing excellent work. The preaching place Mr. Morris carries on faithfully alone, for I can give him no help as yet beyond a little in the music. Here is a little band of half a dozen communicants, and a congregation on Sunday mornings and afternoons of thirty or forty people. The girls' school Miss Eddy has carried on, also alone. By keeping to her work morning, noon, and night, she has done what there ought to have been two people to do. It is hardly necessary to add that she has suffered both in health and spirits. She has now been here five years, and in two years more is entitled to her vacation at home, which duty to her family will oblige her to take. She ought to have an assistant *immediately* prepared to take her place when she goes home.

As for the boys' school, that is yet to be established. And its establishment is no easy matter. One attempt here has already failed. The chief difficulty is that it must compete with the government schools, in some of which English is taught. One of these is named the Yei-Go Gakko, English Language School, and is to Osaka very much what the Latin School is to Boston. The one condition on which such a school as we wish could be successful would be that English should be better taught and the number of foreign teachers be greater, for foreign teachers here are counted by the head. Such a school could be begun, I think, by one lay teacher, with help from the clergy, if there were three here, and from Dr. Laning. The teacher need not give any special attention to Japanese. His teaching would be all in English. But if we could have two teachers at the beginning, it would be far better. And in any case, as soon as we could get theological students, the clergy would be obliged to give their chief attention to them.

So much for the needs of Osaka. Those of Tokio are substantially the same. Will the Church help us? Otherwise there can hardly be any other alternative than to abandon one of the two stations, established with so much labor and care, and concentrate upon the others. THEODOSIUS S. TYNG.

Osaka, Japan, March 23d, 1879.

SOME MORE QUESTIONS ABOUT OUR CHURCH.

X.—(*Conclusion.*)

If your Church has so many good points, why does it encounter so much opposition?

We might make a short answer to the question by saying that it encounters opposition because it *has* so many good points.

It might gain in popularity if it sacrificed or obscured some of the truths it now holds, but it believes itself charged with the responsibility of maintaining evangelic faith with apostolic order. It has no sympathy with the modern notion expressed in some such saying as, "Go to. Let us make a Church. Let us make one to suit ourselves."

The making of a Church is rather too serious a business to be referred to a committee on rules and doctrines, with instructions to report a constitution and by-laws that will contain nothing offensive to any one. It was thought in primitive days that the Church derived its doctrines and authority from the ascended Lord, and that it was to go forth to overcome the prejudices of men by the force of the truth and the power of the Holy Ghost.

If the primitive view be correct, the Church must always expect opposition. It will be assailed by errorists. It will be opposed by the world. It can never make the humbling doctrines of the cross acceptable to the carnal minds of men, nor can it ever correct the tendency of men to accept half truths and to distort whole truths.

If it have any triumphs, it is when it convinces men that it carries a message from God to them, and when it so sets forth the glory of the Divine Redeemer that they are drawn from their sins and errors to lives of holy obedience to Him.

The triumph of the Church never consists merely in organizing men into bodies for aesthetic culture or into societies for mutual aid, but in leading individual souls to accept the truth as it is in Jesus, and to develop, by the aid of the Spirit, characters in accordance with that truth.

Much of the opposition, then, arises from the unwillingness of men to submit to the sway of the Gospel.

Many may cite particular points to which they object, but deep down under everything else is this aversion to taking upon them the yoke of Christ. So long as the Church tells men to repent of their sins; to be humble, and charitable, and forgiving; to accept the great mysteries of the Incarnation and the Trinity; to rely upon supernatural aid, if they would walk so as to please God, and to make diligent use of the appointed means of grace, men will have much to say in opposition.

There is a call for a religion without restraints, a system of doctrines that make no demands upon faith, a Christianity without mysteries, a code of morals adjusted to the prevailing lack of integrity—in a word, an easy, comfortable religion, that will not prove too exacting, and that is so accommodating

that a man may receive just as much of it, or just as little, as he pleases.

It would require a vast change, indeed, to adapt this old, historic Church of ours to meet such requirements.

The Lord forbid that any of us should try to do so!

But no small part of the opposition comes from religious people, who are supposed to be in sympathy with whatever tends to the upbuilding of the kingdom of God in the world.

How is this? It is not difficult to see that the Romanist would oppose this Church, for it stands to-day as the most uncompromising antagonist of the errors which have crept into the Church of Rome during the long ages past. The very existence of the Episcopal Church is a rebuke of a system which has gone on departing from the simplicity of the Gospel.

The rebuke is all the more telling because this Church of ours is not a sect of modern origin, but one of the branches of the historic Church, having an unimpaired connection with that which was in the beginning — a branch that has retained all those features which are essential to the existence and authority of a true Church.

It is not a protesting sect, but a protesting Church, bearing witness that in the best days the faith was not as it is to-day represented by the Church of Rome, "which hath erred not only in living and manner of ceremonies, but in matters of faith."

Opposition comes also from some who, having drifted away from the faith of their fathers, have acquired a dislike for all definite statements in religion. To them Christianity is a vague, shadowy system, without authority. They dislike Creeds, and refuse all statement and proof of doctrine. They think of religion as a mere blind impulse toward goodness, and declare that all religious belief may be equally helpful, but that no one should tie himself up to any of them. They think it bigotry to cling to anything as settled, and hence have but little sympathy with a Church which considers the Gospel as God's final revelation to men, in man's present sphere.

A very different class of opponents is made up of those who speak against our Church because they think it teaches what it does not teach. They fail to distinguish between the erratic utterances of individuals and the authoritative decisions of the body. This is a great, broad, generous organization, broad enough to take in a great many possible views of truth, and hence it sometimes tolerates those who are going perilously near the edge of error.

But there is a wide difference between what the Episcopal Church *tolerates* and what the Episcopal Church *teaches*. Its statements of truths are very few and simple. That men reason about them and affix their own interpretations is saying no more than is the case with reference to truths in any department of knowledge. If an opponent meet some individual in this Church who holds a view which is thought to be unsound, it is unfair to say that this individual is an exponent of the Church's position, until we have examined its creeds, its liturgy, and its articles of religion. If the view held is not condemned, it may possibly be one that is tolerated without being endorsed; and there are many views tolerated to-day in this Church which it has never favored by any positive sanction.

Opposition comes frequently, because this Church is thought to assume an unsympathetic attitude toward other Christian bodies. So strong is the notion that it is unsympathetic, exclusive, and arrogant, that one short road to popularity is to break its laws. There is a disposition to hail one who does so as having a more liberal spirit than his Church, and as having outgrown its supposed narrow and restrictive usages. It will probably amaze some to be told that this is the most liberal organization in Christendom; that it places very few restrictions upon the rightful liberty of its members; and that its attitude toward those without is as sympathetic as can be made consistent with holding the trust committed to it. It acknowledges all who have been baptized with water in the name of the Trinity as members of the Church of Christ; it attempts no interference with any societies Christian men may organize, while it declares it safest and best to cling to the historic organization which had its beginning when Christianity began.

If there is no importance in preserving this historic continuity, then its attitude is mistaken; then any form of religion is as good as another, and there is no need of inquiring what was the faith of the primitive ages.

But if there is any importance in preserving a connection with the Church of the past; if the primitive government, doctrines, and worship are to be perpetuated, the Church is bound to make such regulations as will tend to perpetuate them.

It is not claimed that all its legislation is the wisest imaginable, but the aim certainly has been so to guard the primitive faith and usages that all men may enjoy whatever benefits are to be gained from them.

No charge of exclusiveness can be substantiated unless it can be proven that it has no trust to guard.

If opposition rise in the ways here stated, it certainly makes a strong argument in the favor of an organization that seeks to hold the simple faith of apostolic days against all later additions and detractions; and it is not strange that many who were once its opponents become its friends so soon as they understand its true position. G. W. Shinn.

SOME CURIOUS REMINISCENCES.

(*Concluded.*)

IV. Mandate for Mr. Vesey's Induction.

Benjamin Fletcher, Captain-General and Governor of the Province of New York in America and vice-admiral of the same.

To all and singular, the rectors, vicars, chaplains, curates, clergymen and ministers whatsoever in and throughout the whole province aforesaid, wherever established, and also to Thomas Wenham and Robert Lurting, the present wardens of Trinity church in New York, greeting:

Whereas, I commit to you jointly and severally our beloved in Christ, William Vesey, clergyman, presented to the rectory or parochial church of the Trinity at New York in the province aforesaid, now vacant, to be instituted rector of the same; and firmly enjoining, I command you to collate and induct, or cause to be inducted, the said William Vesey (or his lawful proctor in his name and for himself) into the real, actual, and corporal possession of said rectory or church, and of all its rights and appurtenances, and that you defend him so inducted; and that (when duly required thereto) you certify to me or to some other competent judge what you have done in the premises, or whoever of you being present shall have executed this my mandate.

Given under the prerogative seal of said province the 25th day of December, Anno Domini 1697. Ben. Fletcher.

V. Certificate of Mr. Vesey's Induction.

By virtue of the above mandate, in presence of the Reverend Domine Henry Telyns, minister of the Dutch church in the city of New York, and of the Reverend Domine Johannes Petrus Nucella, minister of God's Word, the undersigned, Thomas Wenham and Robert Lurting, wardens of Trinity church before named, have collated and inducted the aforesaid Reverend William Vesey, clergyman, into Trinity church before named, after the usual manner and custom, and into all the rights and appurtenances of the same, on the 25th of December, 1697.

In testimony whereof we have signed these presents, the day and year above said.

Henry Telyns,
Minister of the Dutch church, New York.
Johannes Petrus Nucella,
Minister of Dutch church, Kingston.
Thomas Wenham,
Robert Lurting,
Church-wardens.

The governor seems to have requested the presence of these two Dutch ministers at the ceremony in order to have the most respectable and competent witnesses, who, by their countenance or approval of the proceedings, might conciliate and reconcile the great body of the Dutch inhabitants to the establishment of a church of England in their city.

The civil ceremony of induction, which required but a few minutes to perform, must have taken place at Trinity church, although the edifice was not yet completed. For how else could Mr. Vesey be put into the *real, actual,* and *corporal* possession of the church? A proceeding somewhat similar took place in March, 1777. The church having been burned down in September, 1776, Elias Desbrosses, church-warden, conducted the Rev. Charles Inglis, the rector-elect, to Trinity church, and inducted him into his church by placing Mr. Inglis's hand on the wall of the said church, the same being then a ruin.

The usual form of induction in former times was in this wise: the inductor took the hand of the person to be inducted and laid it on the key in the church door and said, "By virtue of this mandate I induct you," etc. The rector then turned the key, opened the door, entered the church, rang the bell, or did some other act showing possession.

Though Mr. Vesey's induction took place on Christmas, that word is not used, but the simple date, "December 25th," leaving us to infer that the ceremony was not accompanied with any religious services appropriate to that high festival; and that the ministers repaired to their respective places of worship, and celebrated Christmas each in his own way.

Trinity church was first opened for Divine worship on March 13th, 1697, as appears by the governor's certificate:

"By His Excellency Coll. Benjamin Fletcher, Capt. Genl. and Govr. in Chief of the Province of New York, etc. These are to certify unto all to whom these presents shall come or may concern, that on Sunday, the 13th of March inst., at the first opening of Trinity church in New York, after the reading of the morning and evening service, Mr. Wm. Vesey did declare before his congrega-

tion his unfeigned assent and consent to all and everything contained and prescribed in and by the book intituled the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be said or sung in churches: and the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons; and in the time of Divine service did read a certificate from the Right Reverend father in God, Henry, Lord Bishop of London, that he had subscribed the acknowledgment or declaration according to the Act of Uniformity.

"In testimony whereof I have hereunto set my hand and seal at New York, the 25th of March, Annoque Domini 1697.

"BEN. FLETCHER."

Mr. Vesey's grandfather was named William; the baptismal name of his father is not given, but it is said he was a Jacobite or adherent of the Stuart dynasty. The Rev. Mr. Vesey was born at Braintree, Mass., 1674, and graduated at Harvard in 1693. Little is known of his early training, his personal history, or the circumstances of his devoting himself to the ministry. The traditions seem conflicting. In a letter dated September 1st, 1710, it is asserted that: "Mr. Vesey, minister of the Church in New York, can say that when he was a youth he with his parents were communicants of the Church of England, and that in their family at Braintree Divine service was daily read." In a list of Independent preachers, 1695, Mr. Vesey is set down as "at Hempstead (meeting-house) without any orders."

Mr. Vesey took out a license for marriage to Miss Mary Reade March 1st, 1698. He made his will May 1st, 1746, and died July 11th following, giving legacies to his brothers and sisters at Braintree.

Mr. Whitefield speaks of once calling on Mr. Vesey, who invited him to take a glass of wine; but when Whitefield asked permission to officiate in Trinity church, Mr. Vesey not only refused, but sharply reprimanded him for his enthusiasm and disorderly preaching; and so they parted.

HENRY ONDERDONK, JR.

Jamaica, L. I.

THE RELIGION OF HUMANITY.

The trustees of the Hibbert Fund, who have induced Mr. Max Müller to lecture on the Religion of the Rig-Veda, and Mr. Page Renouf on the Religion of Egypt, will probably some day appoint a lecturer on Patent Religions. To the great working creeds of the world, patent religions stand in the same relation as do patent medicines to the art of healing. The drugs and the doctrines are often discovered by very ingenious people; they are widely advertised, they have some ardent believers, and they give a large notoriety to the names of Cockle and of Comte. The pills and the platitudes have their confessors too, the gentlemen and ladies who send grateful testimonials to the patentees of *Revalenta Arabica*, and the London Positivists "who manifest consistent opposition" to things in general in "a protest signed by Mr. Beesly."

Of all patent religions, the most instructive and the most diverting is no doubt that which styles itself the "religion of humanity," and which is at present mined by dissent. The late Mr. Sydney Dobell, the poet, was a member of a church which consisted of a certain Mr. Thompson and his sons-in-law, with their families. The Thompson church was torn by social and theological schisms; and so, as we gather from a sermon of Mr. Richard Congreve's ("The Religion of Humanity," C. Kegan Paul & Co.), is the church of M. Comte. The fault of the religion of humanity is one which, as Mr. Matthew Arnold might say, "it shares with the British College of Health in the New Road. . . . That building does credit, perhaps, to the resources of Dr. Morison and his disciples, but it falls a good deal short of one's idea of what a British College of Health ought to be." In the same way does the religion of humanity fall short of one's idea of what a religion of humanity ought to be. It is not only that the number of the believers is inadequate; for few religions have begun their career with a large body of subscribing disciples. The petty squabbles, rather than the insignificant numbers, of the Church excite the admiration of the honest inquirer. There is one term of praise, however, which may be sincerely applied to the religion of humanity, it is thoroughly *English*.

When Mr. Congreve talks of Comte's patent religion as "a new Catholicism, succeeding and superseding the older or Roman Catholicism," it is too plain that he knows not what spirit he is of. The Church of Humanity exhibits, in their most thoroughly British forms, all the marks of self-willed and, to tell the truth, of half-educated dissent. Long ago science passed by the clever generalizations of Comte; they now appear like queer fossils of extinct and unsuccessful creations in Mr. Congreve's discourse. The fantastic and incredible religion that rests on their shifting foundation is rather less likely than Mormonism or Sandemanianism to supersede any of the ancient creeds of mankind.—*Saturday Review.*

ENGLAND.

SNOW on Easter-day, and an inclement Easter-Monday.

A COMMITTEE has been formed to erect on the Thames embankment a memorial statue to William Tyndale, the translator of the Bible.

THE BRITISH MUSEUM.—Mr. White, M.A., of Brasenose College, Oxford, who died about half a century ago, bequeathed his large estates in Oxfordshire to his widow for life, with remainder, in the event of the death of his infant child, to the British Museum. Mrs. White, who was distinguished by her benevolence, has died, while the child only survived its father six months. The museum may now possibly be able to spare a few pounds for the ventilation of its reading-room, as well as securing the final extinction of the celebrated flea.

BISHOP LIGHTFOOT.—The feelings with which the appointment of Dr. Lightfoot to the See of Durham will be regarded by all Churchmen in England—indeed, it might almost be said, by all Christians of any earnestness and discernment everywhere—will, no doubt, be very mixed. The benefits which may be expected for his own diocese, and for the Church at large, from his accession to the episcopate, cannot fail to be very great. But, great as they may be, unless some effective means can be adopted to enable him, while fulfilling the duties of his great office in the thorough and effective way in which so conscientious a man is sure to do them, to pursue at the same time the theological studies in which his labors have hitherto done such admirable and much-needed work for us all, will not even these advantages to the Church of our day have been purchased at the cost of too great losses for present and future times?

SIR ANTHONY PANIZZI.—The death, at an advanced age, of Sir Anthony Panizzi, librarian of the British Museum, has recalled to the English public how great were the services rendered to it by a man who, in his day, did, perhaps, harder work, and certainly received more abuse, than falls to the lot of most of its servants. That he very much improved the library of the British Museum, that he invented and executed a new and admirable catalogue, that he planned a handsome reading-room bearing his name, and that he was knighted and retired on a full pension, are the salient points in his career which it is easy to remember. He had the misfortune to be born a subject of the Duke of Modena, and when he was quite a young man the Duke of Modena thought it would be advisable to put him to death. The gallows was set up; the executioner was ready; but the prisoner escaped, and, after a stay in Switzerland, got safely to England. Although he spent all his life, from early manhood to old age, in England, Panizzi never ceased to be an Italian; he remained always a foreigner in the service of the English government. He was selected to buy and arrange books because there was no one else who knew equally well how to do it, just as Vandyke was selected to paint portraits in the reign of Charles I., because no one else could paint them so that the picture should be worth having.

MOTHER SHIPTON'S PROPHECIES. — Many of our readers will recollect an item which has been in the newspapers for a year or more, the said item consisting of a list of prophecies by one "Mother Shipton." According to the item, all of the dame's foretellings have come true except one. The inference, of course, is that the remaining one will surely be fulfilled, and the world come to an end in—we think Mother Shipton says—1881. We have heard intelligent people express a deal of wonderment at the assertions in regard to Mother Shipton, and have seen those who ought to know better actually turn pale as they thought of 1881.

It seems that the laboring classes in Mid-Somerset hold or held sacred certain supposed prophecies of "Mother Shipton." Of these prophecies the most widely believed in had reference to the fate of Ham Hill, a large stone quarry in the neighborhood of Yeovil, and a prominent feature of the landscape for miles around. It was to the effect that at twelve o'clock on the Good-Friday of 1879 Ham Hill should suddenly be swallowed up by an earthquake, and that at the same time Yeovil should be visited by a tremendous flood. A correspondent writes: "With such real anxiety was last Friday looked forward to, in consequence, that people actually left the locality with their families and went to stay with their friends in other parts of the county until the dreaded 'visitation' should be over; others, whose faith was less robust, nevertheless thought it advisable to remove their pots and pans from the shelves of their cupboards, and to stow away their clocks and looking-glasses in places where they were not likely to be shattered by the shock of the earthquake; others, again, suspended gardening operations for a day or two, thinking it mere waste to commit good seed to earth that was likely to behave so treacherously. On the morning of Good-Friday itself large numbers of people—many of them from a distance—flocked to the spot, or as near to the spot as they dared venture, to await, half incredulous and half in terror, the stroke of twelve and the fulfilment of the prophecy. When, however, the appointed hour had passed, and Ham Hill still stood unabashed, they began to look sheepishly into each other's faces, and to move away. At present in Mid-Somerset Mother Shipton's prophecies are somewhat 'at a discount.'"

FRANCE.

A NEW CONFLICT.—War has broken out between the French government and the Church. The new minister of education, M. Jules Ferry, is proposing, by means of two measures, one of which he oddly terms "A Bill concerning Liberty of Public Instruction," to banish the five bishops and all other ministers of religion from the superior council of public instruction, to deprive the Free Catholic universities of their right to grant degrees, to prevent any person from giving instruction either in State establishments or in others not connected with the State, or to be at the head of any place of education of what kind soever, if he belong to a religious congregation not legally authorized; and to declare that no free school shall be recognized as of "public utility," and so entitled to State assistance, except by a special bill passed for that purpose. This blow, besides being a general assault upon religion, is more particularly aimed at the Jesuits,

the Dominicans, the priests of the Sacré Coeur, the Marists, and one or two other congregations of less importance. The result of M. Ferry's proposal has been to raise a storm whereof it would be rash to say what may not come.

Later.—A committee is being formed, headed by M. Chesnelong, to organize petitions against the university bill. Meanwhile, the episcopal protests are appearing in quick succession. That of the Archbishop of Rheims and his four suffragans is addressed to the president, whom they beg to exert his influence over the cabinet and the republicans to effect the withdrawal of a measure which would gradually lead to persecution. The protests of the Archbishops of Toulouse and Bordeaux against the university bill are also published. The chief point in the former is that the decrees of 1828 were extorted from Charles X. by freethinkers, and were expiated by him when he summoned Jesuits around him after his fall. It complains, moreover, that that portion of Frenchmen who do not make revolutions are to be sacrificed to the portion which will never cease them, and it predicts that a sophistical persecution of the Church would soon drift into a violent one. Disclaiming any prejudice against the republic, to which the Church is not doctrinally hostile, the Toulouse prelate asks the republic in return to prove itself not hostile to religion. The letter of the Archbishop of Bordeaux, addressed to the president, dwells on the educational services of the Church, and the importance of the religious element in education, affirms that France cannot be unchristianized without imperilling her existence, and speaks of the interest he has always shown in all the children of his diocese, no matter what the garb of their teachers.

The French senate has adjourned the consideration of the question as to the return of the chambers to Paris until after Easter. The adjournment was, after a discussion, carried by 157 to 126 votes. The Easter holidays are expected to terminate on the 6th or 15th of May.

RUSSIA.

THE REVOLUTIONISTS.—The Vienna *Tagblatt* prints a proclamation which was posted up at the corners of the streets in St. Petersburg on three successive nights, the 31st of March and the 1st and 2d of April, addressed to the czar as "Mr. Alexander Nicolaievitch." It read thus:

"*To Mr. Alexander Nicolaievitch:*

"The warning and threatening letters, as well as the sentences which we, the invisible delegates of the murderously-oppressed Russian people, have sent to the various dignitaries of the present despotic government in Russia, belong as a rule to the preparative work, and for that reason neither yourself nor any member of your family appears in the slightest degree menaced by our executive organs. In the first instance, we wish to clean out in its lowest and filthiest corners the Augean stable of despotism; to free the people from administrative persecution which throws them guiltless into prison, and there, without compassion, chastises them and allows them to suffer from hunger and thirst, and then leads them as insurgents to the gallows, or sends them to the Polar regions to work in the mines. We sit in judgment, and shall be compassionless in the exercise of our office, and shall recoil from the use of no means which may lead us to our object, which is the eradication of the hellish brutality of despotism through fire and sword. The victims cry out to their executioners, *Morituri te salutant*, and if you, Alexander Nicolaievitch, refuse to hear our warning voice, to put an end to this tyranny, we hereby declare to you that tyranny will be beaten in the end. Your system in Russia is rotten to the core. Our almost boundless resources are ruined. Your army of functionaries is a gang of cruel and insatiable thieves. Your judges are a shame to justice. Your governors, police masters, and generals are so many satraps, worthy of Xerxes or Darius. Wherever we turn our eyes we see naught but stupidity mingled with cruelty, wanton waste combined with the most merciless spoliation of the people. For the army alone you reserve your fatherly care. You are getting into dangerously deep waters, Alexander Nicolaievitch. Therefore we warn you, but spare your life.

"THE EXECUTIVE COMMITTEE."

Other advices from St. Petersburg state that the number of persons arrested as revolutionists throughout Russia during the last fortnight is 1,140. It has been ascertained that each section of the secret society has from twelve to fifteen members, with one leader; each acts for itself, and, therefore, the seizure of the members of one leaves the others untouched. They are, for the most part, without a fixed abode, and wander about. All have the same password, given by some unknown chief entitled general. Each section can decree the penalty of death; it is instructed to form, if possible, a connection with some high dignitaries who can, if needed, protect the members when in trouble.

DECEASED.—Innocent, Metropolitan of Moscow, died on Easter-even, April 12th. He had been archbishop eleven years. Formerly he was for many years missionary bishop in Alaska.

CANADA.

TORONTO—*Consecration.*—The consecration of the Rev. Arthur Sweatman, M.A., formerly Venerable Archdeacon of Brant, in the Diocese of Huron, to the Bishopric of Toronto, took place at St. James's cathedral, Toronto, on Thursday, May 1st, St. Philip and St. James's day. Services commenced at 9:30, Morning Prayer, to the Lessons, being read by the Rev. Canon Stennett; the Lessons were read by the Rev. Canons Brent and Morgan, after which the Psalms and *Te Deum* were sung by the choir, clergy, and congregation. The prayers were said by the Rev. Canon Osler, to the end of the third Collect. At a quarter to eleven the clergy met at the school-house and walked in procession to the cathedral, in the following order: The verger, lay delegates of the synod, the clergy in surplices and hoods, the venerable the archdeacons of York and Peterborough, the very reverend the dean, the bishop-elect, attended by his chaplains, supported by S. B. Harman, D.C.L., chancellor of the diocese, and Richard Snelling, LL.D., registrar of the diocese; the bishops. At the south door of the cathedral the procession opened out and entered in reverse order, the right reverend the prelates going first, the Lord Bishop of Quebec, as the presiding prelate and consecrator, preceded by his verger, leading the same up the centre aisle, the whole congregation rising and an appropriate voluntary being played on the organ. Owing to the illness of the Bishop of Ontario, Bishop Williams, of Quebec, officiated as consecrator. The Bishop of Huron delivered an appropriate sermon, taking as his text St. John iii. 22. Bishops Bond, of Montreal, Fuller, of Niagara, Fauquier, of Algoma, and Hellmuth, of Huron, were present. At the conclusion of the sermon the bishop-elect, vested, was presented to the Bishop of Quebec, the consecrator, the presenting bishops saying: "Right Rev. Father in God, we present unto you this godly and well-learned man, to be ordained and consecrated bishop." The consecrator then demanded the authority for the consecration, which was produced and read by the chancellor. The choir sang an anthem, after which the bishop elect, having assumed the robe of the episcopal habit, knelt down; the *Veni Creator Spiritus* was said, the solemn service being concluded by the laying on of the hands of the right reverend the consecrator and of the other bishops, and the delivery to the consecrated bishop of the Holy Bible, with an exhortation. The Holy Communion was then administered. After prayer the presiding bishop pronounced the absolution, followed by the Benediction.

The following is the concluding portion of the Bishop of Huron's sermon:

Permit me now, my reverend brethren and brethren of this diocese, to address a few words more especially to you. In the providence of God, you are, as a diocese, about to enter upon a new path, and, as I truly believe, under the happiest auspices. From a period of continued depressing anxieties you are emerging into a more peaceful atmosphere, one more congenial with the Spirit of Christ, your Master; more suited to the growth of individual faith and holiness of life, and more adapted to the full and complete development of the efforts and resources of the Church in this diocese for her appointed work. Under the administration of one who, by an unmistakable interposition of Providence, has been called to preside over you, in the Lord, as your chief pastor, and in whom, I feel sure, you will ever find a faithful, impartial, and wise administrator and a sympathizing friend, what may you not accomplish for God and for the Church in this diocese if but united, like one loving family, you strive together to do the Master's will and work! Be you ready on your part, as I know he will be on his, and we need have no fear of the result. He who is solemnly to be set apart this day as your bishop comes to you as no "novice," or unknown or untried servant in the vineyard of the Lord. "Faithful in that which is least," he will also be "faithful in that which is great." The friend of many years, personally and intimately associated with me in many and important works—scholastic, parochial, and diocesan—I am fully able to testify to his excellence and worth; having found him at all times the consistent Christian, the gentleman, and the scholar. He comes to you in the maturity of his years; in the ripeness of his judgment and experience; in the soundness of the Faith as "once delivered unto the saints," and as reaffirmed in the sixteenth century by our "noble army of martyrs"; and, above all, I truly believe, in that spirit of personal, unreserved consecration to the Master's service, without which all other qualifications, however desirable, would fail of their effect. He comes to you as the harbinger of peace. Conscious of his own honesty of purpose, he will hold out to all faithful and true men the right hand of Christian love and fellowship. Whilst impartial and conciliatory to all, he will be faithful to his God and to the requirements of his sacred office; he will be true to his consecration vows, while "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word." He will also "set forward, as much as shall lie in him, quietness, love, and peace among all men." Under such a leader, and with such a field before you as is presented by this rich and important diocese, you have the brightest prospect, under God, for "peace and happiness, truth and justice, religion and piety." But we would, in conclusion, couple words of congratulation and encouragement, with those of counsel and of warning. And, my brethren, the occasion and the times in which we live demand this at our hands, if we would deal truly and faithfully with you. In looking for prosperity in the future, the Church must be mindful of the past. "He that hath an ear, let him hear what the Spirit saith unto the Churches." In contemplating fresh works and greater conquests you must recognize the true source of your strength and the real secret of your success. If you would go forth to certain victory, and attain to greater successes in the future than any in the past, see that the grand essentials of the Gospel are yours by conviction and by the teaching of the Holy Ghost; see that you are clothed with the whole armor of God, and that your weapons are not carnal, but spiritual; that the sword in your hands is "the sword of the Spirit, which is the Word of God." But while the words of our text are applicable to every minister of the Gospel and to every professing Christian, they are especially so to those who have been called to be overseers in the Church of Christ. As theirs is the most responsible and conspicuous position, so on their part must be the greatest courage and determination; they, above all, with God's help, must be true and faithful watchmen on Zion's tower. In these days, when men are going about in the vain attempt to establish their own righteousness, they must be bold to teach that "there is no other name given under heaven whereby we must be saved but the name of Jesus Christ." When rationalism, scepticism, and unbelief in every conceivable form are striving for the mastery, they must be bold in their annunciations of their implicit faith in the Divine revelation, and in the all-sufficiency of the Holy Scriptures for spiritual enlightenment and peace, for teaching the way of life and salvation. In times when everywhere men are claiming the right to do that which is right in their own eyes, they must dare "to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers," and thus vindicate the trust reposed in them. In days when it is attempted to invest the Scriptural and simple services of the Church with a meretricious ornamentation, and to depart from those

principles for which our great reformers contended even unto death, they must dare to stand forth with firmness in the exercise of their lawful authority, for the simplicity of faith and worship. Men imbued with such a spirit as this are what the Church stands in urgent need of at this period of her history. Under leaders such as these she has no cause to fear the withholding of the Divine blessing, the lack of faithful men to rally round her, or the want of means to effect her enterprise. Gathering round these centres of Christian efforts —as in the earlier and purer days of Christianity —there shall be no need of the modern novelty of "Church Unions" and "Church Associations"; but as a band of brethren, holding fast to the simplicity and power of the Gospel, as revealed in God's written Word, they shall go forth—bishops, presbyters, and laity—to conquests such as yet the world has never seen. But I must close these observations. May God grant that, from the highest to the humblest, we may all be found faithful in our office and vocation, and, sensible that when we have done all we are unprofitable servants, may look to Christ and to His merits alone for an entrance into His kingdom.

Faithful is He that hath promised, Who also will do it. And what is it that He has promised to His faithful followers? "Be faithful unto death, and I will give thee a crown of life."

And now to God the Father, God the Son, and God the Holy Ghost let us ascribe, as is due, all honor, praise, glory, dominion, and power, now and forever. Amen.

Port Hope.—On Sunday, May 3d, the Lord Bishop of Algoma, with the consent of the Bishop-elect of Toronto, administered the rite of confirmation to the boys of Trinity College School. There were present, besides the clergy of the school, the Rev. Professor Jones, of Trinity College, Toronto, and the Rev. J. S. Baker, of St. Mark's church, Port Hope, together with friends of the boys from a distance, and a large number of townspeople of Port Hope. The service was choral, and was sung by the Rev. W. C. Allen. After Evensong was ended, the head master presented the candidates for confirmation, in number twenty-one. The offertories of the day, which were devoted to the mission work of the Diocese of Algoma, amounted to $59.13. In the evening the bishop addressed the congregation of St. Mark's church on the mission work of his diocese, comprising the districts of Algoma and Muskoka, and gave many very interesting particulars of the work of the Church among the pioneers of civilization in those newly-settled districts.

MONTREAL—*St. George's Church.*— The Rev. J. G. Baylis, who has been in charge at St. George's church for the past three months, has been offered by the Rev. Dr. Sullivan the permanent position of assistant minister, and has accepted the same. The appointment is one which, we believe, will give very general satisfaction to the congregation.

Odd.—April 26th being the sixtieth anniversary of the establishing of the Oddfellows body on this continent, it was celebrated by attending St. Bartholomew's Reformed Episcopal church, walking in procession, without regalia, from their hall.

CONNECTICUT.

NEW HAVEN COUNTY CONVOCATION. — The clergy of the Episcopal Church met in convocation in St. James' parish, Westville, yesterday afternoon, the Rev. Dr. Vibbert presiding. An essay upon "The Teaching of the Holy Scriptures Concerning the Resurrection of the Body" was read by the Rev. Mr. Lobdell, of this city. The Rev. Mr. Van Buren presented a sermon plan upon the text Psalms ci. 1: "My song shall be of mercy and judgment; unto Thee, O Lord, will I sing." The text for exegesis, II. Thess. ii. 11, 12, was brought up, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." The Rev. Drs. Bennett, Pynchon, and Vibbert and the Rev. Mr. Micou took part in the discussion of the text. The appointments for the next convocation were made as follows: Preacher, the Rev. Mr. Baldwin; alternate, the Rev. Mr. Micou; essayist, the Rev. Mr. Denslow; alternate, the Rev. Dr. Bingham; sermon plan, the Rev. Mr. Lines. The text for exegesis will be I. Timothy ii. 5: "For there is one God and one mediator between God and men, the man Christ Jesus."—*Journal.*

YANTIC.—The First Sunday after Easter Bishop Williams visited Grace church and confirmed seven. The Rev. Mr. Jefferson, deacon, has recently taken charge of this parish, and is doing an active work in the factory village of Yantic, four miles from Norwich.

NORWICH.—At 3 o'clock in the afternoon of April 20th the Bishop preached at Trinity church and confirmed eight. In the evening he preached at Christ church, the Rev. S. H. Giesy, D.D., rector, and confirmed a class of twelve.

Trinity church is just now without a rector, the Rev. S. O. Seymour having resigned. He delivered his farewell sermon on the morning of the First Sunday after Easter. Both Mr. and Mrs. Seymour are much regretted, not only by their own Church people, but the community at large.

The Rev. E. H. Jewett, D.D., of the Diocese of Southern Ohio, has accepted the rectorship of Trinity, and is expected to take charge the 1st of June.

GREENVILLE.—This is a flourishing factory village, two miles from Norwich. The Rev. Dr. Giesy has been holding services twice a month in a hall, the congregation numbering fifty and sixty. During Lent he gave them a service and sermon every Sunday at 4 P. M. About a month since they succeeded in obtaining the use of the Baptist church. Since then the congregation has increased to between 125 and 150. Dr. Giesy continues to give them a service every Sunday, and is doing a good work in this mission.

HARTFORD.—The Easter offerings in behalf of the Society for the Increase of the Ministry already received amount to $1,275.

NEW YORK.

NEW YORK—*The Sisterhood of the Good Shepherd.*—The tenth anniversary of this sisterhood was commemorated by a special service in St. Barnabas's chapel on the Second Tuesday after Easter, April 22d, at 11 A. M.

The bishop was assisted in the service by the rector, the Rev. Dr. Gallaudet, the Rev. Dr. Peters, and the Rev. C. T. Woodruff. The Rev. Dr. Davenport and the Rev. Messrs. Courtney, Warner, Holmes, and Moore were also present. The service was largely attended by the friends of the sisterhood.

After the reading of the tenth annual report by the rector, the bishop made a short address, in which he expressed his hearty approval of the work of the sisterhood, and then proceeded with the celebration of the Holy Communion. The offerings were devoted to the sisterhood fund.

The report quoted from the form for the reception of Sisters, as set forth by the bishop, the following paragraph: "While here you are to be servants of Christ and of His Church, in giving yourselves wholly to ministering to the sick and poor; if need be, to prisoners and outcasts, to the ignorant, to the destitute and oppressed, to helpless and orphan children, to the fallen, the abject and friendless penitent," and then said: "In the care of St. Barnabas's House, entrusted to us by the New York Protestant Episcopal City Mission Society, in visits to various public institutions with which this society is connected, in ministrations among the families attached to St. Barnabas's chapel, and in persevering attempts to benefit temporally as well as spiritually the thousands of individuals providentially brought to our attention in our numerous associations, we have striven for ten years to fulfil the sacred trust committed to us."

Reference was made to the House of the Good Shepherd at Asbury Park, N. J. It was stated that it had been finished, with the exception of a range and a pump, at the cost of about $5,100, with capacity to accommodate about fifty women and children. It was found to be absolutely necessary to complete it last fall, that it might be in the best condition for occupancy this summer. In order to pay the indebtedness thus incurred $1,300 are needed, besides money for furnishing the house, and donations to the fresh-air fund with which to meet the current expenses during the summer.

During the year 16,778 lodgings and 111,302 meals were given in St. Barnabas's House; 791 persons were under the care of the Sisters, besides 182 children in the day nursery. The closing of the house for seven months while the new building, the noble gift of Mr. J. J. Astor, was being erected accounts for the smallness of the numbers. The day nursery was continued as usual. "One entire floor of the new house is devoted to it, and is as full now as we think it ought to be. If we could open a day nursery west of Broadway we could soon fill it from the neighborhood, and leave this nursery to take care of the children east of us."

At the request of the Bishop of North Carolina, with the approval of the Bishop of New York, a Sister and a probationer have undertaken work in St. James's parish, Wilmington, N. C., the Rev. A. A. Watson, D.D., rector. They have a parish home, a parish school, and make visits among the sick and poor.

The sisterhood received during the year ten visitors and two associates. Two of the visitors became probationers.

Since the organization of the sisterhood, in 1869, 18,065 women and children have been received at St. Barnabas's House, 192,655 lodgings have been given, and 1,070,096 meals.

Work Among the Chinese.—A Chinese mission has been opened at No. 14 Mott street. More than 1,000 Chinese live in that street, and many of them favor the opening. The mission will be in charge of Moy Jin Kee, a Christian.

An Afternoon at the Home for Consumptives.—It was our privilege recently to join a large number of invited guests to visit the House of Rest for Consumptives. The building is delightfully situated in the village of Tremont, now a part of New York city, on a high ridge, overlooking the surrounding country in every direction. After examining the building and grounds, we entered the chapel, where the tenth anniversary was held. The president, the Rev. Dr. Peters, presided. The Rev. Dr. Dyer began the service with prayer, and Dr. Peters read the tenth annual report and made some remarks congratulating the ladies on the success of their year's work, and urged the wiping out of the small balance still due on the property. He was followed in short addresses by the Rev. Messrs. E. Guilbert, Arthur Brooks, and Drs. Osgood and Dyer. Every one present was delighted with what appeared to be the admirable management of the institution. There are about forty patients in the institution, which is one of the most deserving charities in New York.

MONTROSE—*Parish of the Divine Love.*—The chapel of St. Barnaba's at Verplanck's Point, in this parish, was finished and opened for Divine service Easter evening. The building faces the west on Third street, near Broadway, according to the map of Verplanck's; and is of brick, heavily buttressed, pointed gothic, consisting of nave and chancel, and robing rooms on north and south of chancel. With an ornamented slate roof, gothic windows, belfry, and a fine Troy bell, the appearance of this chapel is very attractive. Easter evening, seats were found for 120 persons. Intended to supply evening service and sermon to the residents of Verplanck's Point, each Sunday evening has beheld this chapel crowded. Doubtless it has a work of its own to do apart from the parish church of The Divine Love. And it stands a monument of what earnest endeavor, aided by kind friends and loving parishioners, can achieve.

POUGHKEEPSIE.—On Sunday, April 27th, Bishop Potter visited the churches of Poughkeepsie, confirming forty-six persons at Christ church in the morning, eighteen at St. Paul's church in the afternoon, and fifteen at the church of the Holy Comforter in the evening.

LONG ISLAND.

BROOKLYN—*Church of the Redeemer.*—Easter saw the completion of the first twenty-five years of the history of this parish. On the Second Sunday after Easter the rector had finished seven years of service as their pastor. The record of the work accomplished during these seven years, so far as figures can show such work, is as follows: Baptisms (adults, 68; infants, 332), 400; confirmations, 344; marriages, 83; burials, 236; offerings, $95,655.49. The present number of communicants is 600; and of the Sunday school,

including officers and teachers, 600. This parish, as at present sustained, affords a good example of a working church. It has an industrial school for poor girls, which numbers now, teachers and girls, about 175, and provides instruction of a useful character to a class who will be greatly benefited by it. It also maintains a mission school for boys, meeting on Saturdays, a mothers' meeting for poor women, and a guild and Bible class for every woman. A circle of young ladies are quietly but efficiently working for the Mexican Mission. There is a parish library in addition to the library of the Sunday-school. The activities of a large number of Christian workers are constantly called out and carefully directed in channels of usefulness which cannot be detailed.

St. Ann's Church.—The Easter-tide Missionary Reunion was held on Friday evening, May 2d, in St. Ann's Hall, a spacious room in the basement of the church. After prayers, which were conducted by the assistant minister of the parish, the Rev. Newton Perkins, the rector stated the object of the meeting to be the discussion of domestic missions, the Epiphany reunion having been devoted to the foreign work. The Rev. Thomas A. Starkey, D.D., of Paterson, N. J., was then introduced. Domestic missions, he said, mean the spreading of the Church over our whole land. To secure this result there must be some stronger motive than mere taste in Church matters—a mere preference for our system on the ground of taste. The work must spring from principle. Every ten years the population of the United States increases about 11,000,000. One half of this increase is on the other side of the Mississippi river. The inflowing population come from all quarters of the globe. These growing States and Territories are our especial field. People seem to think that the future will take care of itself; that this population will be, if not of our Church, at least, for the most part, of worthy Protestant denominations. This is a great mistake. The mass of those who are taking possession of this great empire of the West are Communists, Nihilists, Atheists, Romanists, and Mormons. We raise in ten years for this great region $1,250,000, which averages but twenty-five cents for each of the 5,500,000. We could make it one dollar for each soul as easily as twenty-five cents, and then the banner of Christ and the Church would be carried forward with sure success.

The Rev. J. S. Atwell, rector of St. Philip's church, New York, followed with a plea for the missions to colored people at the South. This enterprise in behalf of the freedmen began about fourteen years ago, and was attended with difficulties because of the ignorance and superstition of that population. The first ten years of the speaker's ministry were spent in this work in Louisville, Ky., Petersburg, Va., and Savannah, Ga. The experiences gained in those labors have led him to feel that the Church can be successfully planted among the colored people of the South. Many who were at first opposed to this work have changed their views. Plans are under way to found a cathedral. It was at first thought that our Church could not gain ground among the colored people, but the speaker's experience has been against this view, he himself being of that race, and having been brought up in a section where no other Church was known, and where its influence was very great. The Church, from the very fact that it is the Holy Catholic Church, can gather these people into its fold and bring them into the family of God.

The Rev. Joshua Kimber, secretary of the Committee for Foreign Missions, was next introduced. He said that some have objected to our doing foreign work because we have so many heathen among our aboriginal population. They say we may leave it to England, because she has no domestic missionary work. But she has domestic missionary work of a very serious character, and gives for this work at home and in her colonies more than we give for our work in the United States. Then all India is her especial care. The success of missions at Madras and elsewhere in India and at Cape Palmas in Africa was briefly detailed. The growth of the work in foreign parts is greater than our means to carry it on; the doors of missionary opportunity open before we are able to enter.

The Rev. A. T. Twing, D.D., then addressed the meeting in behalf of the Indians, referring quite graphically to Bishop Hare and his Indian communicants leaving Divine worship, a fortnight ago, while consecrating a new church, in order to fight a fire which was raging without, and which threatened to destroy the edifice. Some say we are not sending the right kind of missionaries to the Indians. We should send breech-loading rifles. "Exterminate them," is often the cry, especially from the West. Bishop Hare thinks there is no more difficulty in converting Indians than in converting certain classes in New York. At least, by laboring for the Indians, we can turn away the wrath which must be stored up against this nation because of its treatment of the aborigines. We have certainly reason to be grateful that God permits us to engage in such Christian labors.

After these addresses tea and other refreshments were served to those who remained, and a little time was spent pleasantly in social intercourse.

EAST NEW YORK—*Trinity Church.*—In September twenty-five years will have been completed since the organization of this parish. The church edifice, of which the present one is the second or third enlargement, was the first building consecrated by the Bishop of New York after his own consecration to the episcopate, which will be twenty-five years ago in November next. The church building, which now occupies fully all the ground constituting the property, has become too contracted for the uses of the congregation and Sunday-school, which completely fill it on Sundays. The growth of the church is therefore hindered by its straitened quarters, so that a new site and new house of worship must be secured to meet the necessities of the case. Means toward this are being provided by systematic methods, which are gradually accumulating the beginning of a building fund.

NEWTOWN.—The congregation of St. James's church have decided upon an important change in the method of raising a requisite income and the allotment of seats in the church. For the previous system of *pew rents* is substituted what is generally known as the *envelope* system.

OBITUARY.—William Jaggar, one of the oldest brokers on Wall street, and father of Bishop Jagger, of the Diocese of Southern Ohio, died at Flushing on Tuesday morning, April 22d, in his 73d year.

GARDEN CITY.—Mr. James L'Hommedieu has received the contract for the inside work on the cathedral at Garden City, and artisans are now busily engaged on the elaborate task. So great is the amount of labor to be performed in the ornamentation and finish of the inside of the cathedral that it will take a year to finish it.

The plans for the schools of the cathedral have been decided upon. The main building will be 260 feet long, with wings on each end, as also a central wing, making the building the shape of the letter E, 260 feet by 160. The buildings will be of brick, with stone trimmings, and three-story and attic and two-story and attic in height, and the ground will soon be staked out. No contract has yet been given out for their erection, it still being an undecided question as to whether they shall be built by contract or day's work.

ALBANY.

A PASTORAL LETTER.—The bishops who met at the second Lambeth Conference agreed to recommend to their respective dioceses the observance of Rogation Tuesday, May 20th, as the day of Intercession for Missions; to which "intercessions for the enlargement of Christ's kingdom" should be added earnest prayers for the unity of Christendom, "that all who profess faith in Him may be one fold under one Shepherd."

Such a commendation needs no urgency. It asks for the two chief longings of the Lord and of His Church, that "the utmost parts of the earth" may be given Him as "His possession," and that "all may be one in Him," not in the unreality of factitious alliances, but in that vital and organic oneness, the ὁμοουσία, wherewith He and His Father are one.

There can be no mightier power than this offering of our supplications for these great ends, when you remember that the Church of England, and all the Churches in communion with her, will be united in the offering; and that, in the wide extent of our Catholicity circling the globe, there will be no moment of that day but somewhere men will be "lifting up holy hands, without doubting," to Him who heareth prayer.

Gather your people together as you can, in the morning for the offering of the Holy Sacrifice, and in the evening for the service and the teaching you can add to it, and see if He will not "pour us out a blessing."

I authorize in the Communion office, in addition to the collect for the day, the third collect for Good Friday; and to be used before the General Thanksgiving at Morning or Evening Prayer, the collects for the Third Sunday in Advent and for St. Peter's day, and the two prayers following for missions and for unity, and the prayer for the material harvest, which belongs to the rogation days. Faithfully, your brother,

WM. CROSWELL DOANE.

Albany, St. Mark's Day, A. D. 1879.

PRAYERS.

For Missions.

O Lord, who didst come to seek and to save the lost, and to whom all power is given in heaven and in earth, hear, we beseech Thee, the prayers of Thy Church for those who, at Thy command, go forth to preach the Gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord, and from all the devices of the powers of darkness. And while they plant and water, give Thou, O Lord, the increase; send forth more laborers into the harvest; gather in the multitude of the heathen; convert in Christian lands such as neglect so great salvation, so that Thy name may be glorified and Thy kingdom come, O gracious Saviour of the world, to whom, with the Father and the Holy Ghost, be honor and glory, world without end. Amen.

For Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

For the Rogation Days.

O gracious Father, who openest Thine hand and fillest all things living with plenteousness, we beseech Thee of Thine infinite goodness to hear us, who now make our prayers and supplications to Thee. Remember not our sins, but Thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let Thy breath go forth that it may renew the face of the earth. Show Thy loving kindness, that our land may give her increase, and so fill us with good things that the poor and needy may give thanks unto Thy name. Deliver us from lightning and tempest; from plague, pestilence, and famine; and give peace in our time, O Lord. Above all, fill us with the choicest spiritual blessings, that we may sanctify Thy temporal gifts, receiving them with thanksgiving, and may desire beyond all earthly things that Bread of Life which shall strengthen our hearts and nourish us to life immortal, through Jesus Christ our Lord. Amen.

CONVOCATION OF OGDENSBURG.—This body met, according to appointment, at Christ church, Morristown, St. Lawrence county, N. Y., on April 22d, 23d, and 24th. The following clergymen were present: The Rev. Messrs. H. R. Howard, S.T.D., archdeacon; T. G. Clemson, J. D. Morrison, J. R. L. Nisbett, C. S. Olmsted, W. H. Phillips, W. M. Cook, W. J. W. Finley, and Jas. Thornloe. The lay delegates present were: Messrs. T. Streetfield Clarkson, L. Hasbrouck, Jr., Levi Hasbrouck, Alex. Matherson, J. N. Phillips, M.D., D. G. Wood, and F. R. Sherman, M.D. There were also two visiting clergymen—

the Rev. Messrs. Lewin and E. P. Crawford, both of the Diocese of Ontario, Canada.

The services and meetings were as follows: Evening Prayer on Tuesday evening, at which addresses were made by the Rev. Messrs. C. S. Olmsted, E. P. Crawford, and J. D. Morrison, and Mr. Alex. Matherson. After which the business meeting was held, at which the Rev. T. G. Clemson was almost unanimously elected archdeacon; the Rev. C. S. Olmsted, secretary; and T. S. Clarkson, Esq., treasurer. The next day the Holy Communion was celebrated, and the convocation sermon delivered by the Rev. J. R. L. Nisbett at 10:30 A. M; after which the second business meeting was held and various resolutions passed; and at 3:30 P. M. the Rev. Jas. Thornloe delivered a most interesting lecture on the prophets.

Evening service was held at 7 P. M., and addresses made by the Rev. Messrs. W. Lewin and Jas. Thornloe. The final service of the Holy Communion was held on Thursday morning at 8 A. M; after which the clergy and laity left for their several parishes and homes, previously passing a most cordial vote of thanks to the rector (the Rev. W. H. Phillips) and congregation of Christ church, Morristown, for their kindness and hospitality. The Rev. W. M. Cook was appointed preacher for the next meeting of convocation, which is appointed to be held at Trinity church, Gouverneur, on the first Tuesday in September; and the Rev. J. T. Pierce, alternate.

GREENBUSH.—Bishop Doane confirmed, at the free church of the Epiphany, on the evening of Tuesday, April 29th, a class of twenty.

CENTRAL NEW YORK.

SYRACUSE.—Bishop Huntington confirmed seven young ladies at St. Paul's church on Sunday, April 27th.

WESTERN NEW YORK.

ROCHESTER.—The new Sunday-school building for St. James's parish is progressing finely. The zeal and earnestness of the rector (the Rev. J. H. Dennis) has attracted the sympathizing aid of wealthy Churchmen in the city outside his parish, and their assistance, together with the recent liberal offering from St. Luke's of $625, added to what the people of St. James's can do for themselves, has assured the speedy completion of the much-needed building.

NEW JERSEY.

ELIZABETH—*Christ Church.*—Rev. Dr. Stevens Parker concluded his fifteen years' rectorship of this church on St. Philip and St. James's day, May 1st, by celebrating the Holy Communion at 7 o'clock, ninety-nine persons receiving with him.

Dr. Parker's ministerial work in Elizabeth has had many notable features, and that part of the record of his official acts which can be expressed in figures is one of which no Christian minister, to say the least, need be ashamed. During his rectorship there have been in his parish, as nearly as we can ascertain by personal inspection of the parish register, 1,516 baptisms of infants and adults, 404 persons confirmed, 169 marriages, and 202 burials. During that time, also, the daily morning and evening service has been maintained; there have been three services on Sundays, in addition to a session of the Sunday-school, and the Holy Communion has been administered on all Sundays and holy days, and this has been done mainly by Dr. Parker in person. Dr. Parker's part in the management of the temporal affairs of his parish has also been most successful. Under his rectorship Christ church has grown from a modest chapel into a beautiful and commodious church, the plans for its enlargement having been prepared by himself; all indebtedness upon the church has been paid, the building has been consecrated free from encumbrance, the current expenses have been met, liberal contributions to objects of general Church interests have been given, and at the close of his tenure of office a congregation with moderate resources, and worshipping in a free church, finds itself entirely out of debt and with a surplus fund in its treasury.

Dr. Parker's ministry has been marked by two characteristics especially noteworthy—entire and most self-denying absorption in his proper parochial work, and a constant and exclusive administration of the spiritual duties of his sacred office; and he will alway be especially remembered for these two things by his own people, and by those who did not belong to his congregation. He has done the work which he was commissioned to do with unvarying faithfulness. His life here has been spent in administering the offices of the Church, in reading the Word of God, preaching the Gospel, leading the worship of his people, administering the sacraments, visiting the sick and the poor, comforting the dying and making their awful passage into the other world easy and happy, burying the dead, and administering consolation to the mourning. Throughout his faithful ministry he has gained the esteem and love of his parishioners and fellow-citizens, and, we doubt not, has been earning a well-deserved reward from his Divine Master. Since his resignation of the rectorship there have been many evidences of the sincere regret that is felt that he should cease to be one of the rectors of this city. F. B. C.

PENNSYLVANIA.

DEATH OF MRS. SARAH J. HALE.—Mrs. Sarah J. Hale, the venerable authoress and editress, died on Wednesday, April 30th, at the residence of her son in-law, Dr. L. B. Hunter, No. 1413 Locust street, Philadelphia, in the ninety-first year of her age.

Her pen was always used to elevate and ennoble, as well as to charm, delight, and instruct women, and, by the force of her writings, aided by her own bright example, she did much to dignify women's work. Mrs. Hale was a member of the church of the Holy Trinity, Nineteenth and Walnut streets.

PHILADELPHIA.—A very interesting celebration took place on Thursday, May 1st, at the House of Mercy, No. 411 Spruce street, namely, the anniversary of the house and the opening of the new sick-diet kitchen. The day was the ninth anniversary of the Philadelphia Protestant Episcopal Mission, and the second of the House of Mercy, which was opened in 1877, and in which is located the office of the Rev. Samuel Durborrow, Superintendent of City Missions, the Home for Consumptives, and the Sick-Diet Kitchen. A new and commodious addition to the main building has been erected at the expense of Mr. Henry Ingersoll, the donor of the building, to be used as the sick-diet kitchen. On the second floor is a wash-house, to be used by the inmates of the home.

At noon the large number of visitors and contributors to the work gathered in the office, and appropriate services were conducted, an address being delivered by the bishop of the diocese, the Right Rev. William Bacon Stevens, D.D. The report of the superintendent was also read.

The work of the sick-diet kitchen will be materially increased by the addition just made.

CENTRAL PENNSYLVANIA.

CONVOCATION OF HARRISBURG.—This convocation held its quarterly session in St. John's church, Lancaster, on the 22d, 23d, and 24th of April. There were sixteen of the clergy in attendance, and Mr. William Buchler, a lay delegate from St. Stephen's parish, Harrisburg.

At the several services sermons were delivered by the Rev. Dr. Keeling and the Rev. Messrs. Boyer and Swentzel, and addresses were made by the dean, the Rev. W. C. Leverett, upon "The Missionary Work of the Diocese," by the Rev. A. S. Woodle on the general subject of "missions," and by the Rev. Chandler Hare upon the "Institutions of the Diocese and Channels for Diocesan Work."

Suitable resolutions were adopted in view of the recent decease of the Rev. Charles West Thomson, the senior presbyter of this convocation, and one of its founders; also resolutions of condolence with the Rev. B. F. Browne, rector of St. Paul's, Harrisburg, who has been obliged to resign his important and promising work in that city because of continued illness in his family. A resolution was adopted of earnest sympathy with the bishop in his work of enlarging and upbuilding the "Diocesan School for Boys at Reading," and commending this excellent school to the patronage of Churchmen in this diocese and elsewhere.

A feature of this convocation is the meeting of the clergy for the discussion of a topic, carefully selected and previously announced, when, during a session of several hours, there may be a free interchange of opinions, and this meeting is always agreeable and instructive.

Another specially interesting meeting is devoted to hearing the statements of the missionaries of the convocation, and giving them words of encouragement and sympathy.

The cordial hospitality of the rector of St. John's, Lancaster, the Rev. Thomas B. Barker and his congregation was fully appreciated.

READING CONVOCATION.—This convocation met in the church of the Nativity, at Bethlehem, last week. The Rev. W. J. Burk, of St. Barnabas's church, Reading, preached at the opening service on Tuesday evening, and the music was led by a choir of children. Wednesday morning the Lord's Supper was celebrated. The clergy then visited by invitation St. Luke's Hospital, Bishopthorpe Seminary, and the Lehigh University. In the afternoon the Rev. John Long, of St. Gabriel's church, Douglassville, delivered a sermon, which was succeeded by a business session, reports of work, etc. The closing services were held Thursday evening, when the Rev. Edward J. Koons, of Jonestown, Lebanon county, delivered a sermon. Among the clergymen present were the Rev. W. P. Orrick, dean of the convocation, the Rev. Messrs. W. J. Burk and John Long, all of Reading; and the Rev. Messrs. Folman, of Mauch Chunk; Baum, of Easton; Hare, of Lebanon; Chapman, of St. Clair; Kilgour, of Mahanoy City; Miller, of Tamaqua; and Koons, of Jonestown.

PITTSBURGH.

OIL CITY—*Christ Church.*—This church has accepted the resignation of its rector, the Rev. C. G. Adams, to take effect November 1st, 1879, or sooner if possible and convenient to him. The Rev. Mr. Adams resigns on account of the health of Mrs. Adams, for whom a change of climate is necessary.

ALABAMA.

SELMA—*St. Paul's Church.*—The congregation of this parish is composed of about 500 persons, of whom about 200 are communicants. The church is now without a minister, but we understand that efforts are on foot to secure one. Services are held regularly by Gen. John H. Forney.

TEXAS.

ELECTION OF STANDING COMMITTEE.—At a meeting of the diocesan council, held in Austin, April 16th, 1879, the following were elected members of the Standing Committee: The Rev. J. J. Clemens, rector of Christ church, Houston, president; the Rev. S. M. Bird, Trinity church, Galveston; the Rev. T. B. Lee, St. David's church, Austin. Lay Members.—A. S. Richardson, Houston, secretary; Col. W. J. Hutchins, Houston, and Judge G. E. Mann, Galveston.

STANDING COMMITTEE.—At a meeting held in Austin on the 17th of April, 1879, the Rev. Messrs. Clarke, Dumbell and Davis, deacons, were recommended to the bishop for ordination to the priesthood. Mr. J. E. Meredeth, late a prominent Methodist minister, was admitted a candidate for Holy Orders. The papers of the Rt. Rev. J. H. D. Wingfield, asking consent for translation from the missionary jurisdiction of Northern California to the Diocese of Louisiana, were unanimously signed.

HOUSTON—*Christ Church.*—On Easter-day the choir of this church appeared in cotta and cassock for the first time. There were twenty-two men and boys present, and the singing was grand. This choir have now been in service for two years, with a steady increase in zeal and ability. Their services are entirely voluntary, and while some of the members are among the poorest in the parish, others are from the wealthiest families. By many persons from the North the Christ church choir has been pronounced second to very few in New York city.

On Easter Sunday night the Sunday-school held their annual festival. There were nearly 275 children in line, who entered the church with their banner, preceded by the rector and sur-

pliced choir, singing for processional "We march, we march to victory," etc. The church was crowded, and the offerings of the school were $500. The superintendent, Mr. W. D. Cleveland, read his first report, showing how amazingly the schoo had increased since November last. The superintendent of the mission of the Epiphany also read a report, showing an average attendance of forty-five. The rector of Christ church has now about 9 Sunday-school officers, 39 teachers, and 300 scholars under his parochial care.

On the Sixth Sunday in Lent the bishop of the diocese paid his annual spring visitation to this church. At the early celebration the bishop was celebrant, assisted by the rector. At the mid-day service the bishop preached; and at night he again preached and confirmed ten—four males and six females.

WEEKLY CELEBRATIONS.—The rector of St. Paul's, Waco, has a weekly celebration. We believe this is true also of St. John's, Columbus; Trinity, Galvestou; St. David's, Austin; and Christ church, Houston.

HARRISBURG.—The members of the mission at Harrisburg have petitioned the rector of Christ church, Houston, to become part of his parish. The request, of course, was granted, and has received the bishop's approval; and the rector with his assistant will hold two services every month.

PITTSBURGH.

CONVOCATION OF THE DEANERY OF PITTSBURGH.—This convocation met in Calvary church, Pittsburgh (the Rev. Boyd Vincent, rector), on St. Philip and St. James's day, May 1st.

After morning service and the convocation sermon by the Rev. S. A. McNulty, of Verona, upon the words, "Ye will not come to Me, that ye might have life"—John v. 40—the Holy Communion was administered by the bishop, assisted by the rector of the parish.

At the close of the service encouraging reports were given by the various rectors present. Among these were the report of the final clearing off of a long standing debt from Calvary church; the beginning of a Sunday-school for Welsh people in St. Andrew's Sunday-school room; the offer of a lot for a new mission chapel on Troy Hill, Allegheny; the liberal offering of $840 by a single layman of Trinity church, Pittsburgh, to make up a deficiency in the missionary salaries; the subscription by colored people of $120 toward paying the rent of a hall for St. Cyprian's mission, Pittsburgh; a gift of $100 from one layman to the parish at McKeesport; and the encouraging progress of work, with good congregations and prompt collection of pledges, in the five parishes belonging to the "City and County Mission," lately organized by the board of missions for Pittsburgh and the vicinity.

At the close of these missionary reports the convocation adjourned, to partake of a bountiful collation spread by the ladies of the parish in the church parlors. After an hour or more of pleasant social intercourse, the convocation reassembled in the church for the discussion of the question of the day: "In defending Christianity against modern doubt, what argument should be made most prominent?"

The Rev. Mr. Alsop, rector of St. Andrew's church, Pittsburgh, opened the subject with a brief synopsis of the last series of the Bampton lectures—"Christian Evidences as Related to Modern Thought," by C. A. Row—and then enlarged in a very exhaustive way upon the point especially dwelt upon in those lectures, viz.: The great moral miracle of the evidently superhuman character of Christ. The speaker said: An event in the moral and spiritual sphere that could be accounted for by none of the ordinary moral and spiritual forces at work among men is a moral miracle, therefore superhuman and Divine.

There was nothing in the environment of Jesus Christ to account for His character, His wisdom, His catholicity. His life and character are, therefore, self-evidencing.

We can have for the men of our generation no argument as convincing as that embodied in Philip's answer to Nathaniel's question, "Can any good thing come out of Nazareth?"—"Come and see." Come and look upon the only perfect life and wisdom which history has known; and, since you cannot account for them on natural principles, own that they are superhuman and Divine.

The speaker further said: This moral miracle has been perpetuated in the superhuman influence of Christ upon history. This is a matter open to verification. Jesus Christ has been through all the centuries, and is to-day, an ideal capable of inspiring men with an impassioned love, of acting upon all ages, temperaments, nationalities. He is both a pattern of virtue, and, what is more unique, an effectual incentive to it. However systems, priesthoods, theologies may wane and grow effete, His character alone remains a sure principle of regeneration. No other man, no other character, has ever been such an ideal, has ever inspired such a love, has ever proved such an incentive to virtue, has ever exhibited such a principle of regeneration. The life, the character, the influence, therefore, stand *alone* in human history. They can be accounted for by none of the ordinary moral and spiritual forces at work among men. They constitute, therefore, a moral miracle. They are superhuman and Divine.

The Rev. Mr. Vincent, of Calvary church, Pittsburgh, followed with an allusion to the mode in which this view is presented in Bushnell's "Nature and the Supernatural," and especially in his famous chapter on the character of Christ, the ideal Man. He spoke also of our Lord's own protest against unbelief, in which He appeals to His own character as *the* great testimony, saying, "Which of you convinceth Me of sin? And if I say the truth, why do ye not believe me?" He also referred to the words, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

The Rev. Mr. Mackay, rector of St. Peter's, Pittsburgh, said that to preach Christ was the one great way of meeting unbelief; to preach Christ as the Saviour of men, whose "whole head was sick and their whole heart faint," through dwelling in an atmosphere of unbelief, which penetrated the whole inner man, loosening the very joints of the moral nature. The ground was so crumbling under their feet that such men had nothing to stand upon; and to preach Christ as the Saviour of men, with a deep, true sympathy for them as our fellow men, was the one great necessity.

Another member of the convocation reiterated this point of the necessity of a true sympathy with our fellow-men in their darkness, and said that one most important method was to try to find out first what common grounds each man had with Christianity in order to lead them on to the connection which Christianity has (though they do not know it) with all their best instincts, and even with their highest culture; and thus to lead them on by degrees to see what Christianity offers them in Christ himself, viz.: something which nothing else offers—a definite hope, and a powerful incentive and inspiration to the broadest views, the highest aims, and the most useful lives.

The bishop then expressed satisfaction with the way in which the subject had been presented, and alluded to the importance of remembering that there were *many* ways of dealing with unbelief; that the *historical* method had its great importance, as great now as in the days of Paley; and that, above all, he considered Butler's analogy as truly a fountain-head of a convincing method of dealing with such subjects as it ever was—saying that he had read it probably more than fifty times, and could recommend it to the clergy as perhaps the most admirable armory of weapons, always ready at hand, from the fact that it forms a habit of mind ever ready to use analogical arguments, which are perhaps always the most powerful ones.

The Rev. Mr. White referred to Leslie's "Method with the Deists," presenting now, as ever, the Apostolic Church as the monument of revelation, just as the twelve stones on the bank of Jordan had been for so many ages the monument of the entrance of God's people into the promised land.

Then followed some informal conversation on books of special value to meet the difficulties of belief in this age.

Before adjourning the bishop again expressed his pleasure, and said that by this discussion he was reminded of the scene at the last Lambeth Conference, the most impressive of his life, when bishop after bishop, all of whom had names well known through their written apologies for the Faith, stood up to meet unbelief in one and another of its strongholds, and to encourage each other with the assurance that unbelief was on the wane even amongst those who had been most prominent in its ranks; that the true faith in Christ, the Son of God, was not losing ground, but daily growing stronger and more widespread. After the Lord's Prayer and the Benediction from the bishop, the convocation adjourned, all agreeing that the occasion has been one of much pleasure and profit.

DIOCESAN CONVENTIONS.

Pennsylvania,	May 6th.
Springfield,	" 6th.
California,	" 7th.
Florida,	" 7th.
Kentucky,	" 13th.
Mississippi,	" 13th.
Alabama,	" 14th.
Georgia,	" 14th.
Massachusetts,	" 14th.
North Carolina,	" 14th.
South Carolina,	" 14th.
Tennessee,	" 14th.
Long Island,	" 20th.
Northern New Jersey,	" 20th.
Southern Ohio,	" 21st.
Virginia,	" 21st.
Northern Texas,	" 22d.
Illinois,	" 27th.
Iowa,	" 27th.
New Jersey,	" 27th.
Quincy,	" 27th.
Maryland,	" 28th.
Nebraska,	" 28th.
Western Michigan,	" 28th.
Fond du Lac,	June 3d.
Indiana,	" 3d.
Delaware,	" 4th.
Easton,	" 4th.
Kansas,	" 4th.
Michigan,	" 4th.
Ohio,	" 4th.
West Virginia,	" 4th.
Central New York,	" 10th.
Central Pennsylvania,	" 10th.
Connecticut,	" 10th.
Rhode Island,	" 10th.
Colorado and Wyoming,	" 11th.
Minnesota,	" 11th.
Pittsburgh,	" 11th.
Vermont,	" 11th.
Wisconsin,	" 17th.
Arkansas,	" 20th.
Maine,	Sept. 16th.
Western New York,	" 16th.
Missouri,	" 23d.
New Hampshire,	" 24th.
New York,	" 24th.

PERSONALS.

The Rev. A. B. Atkins, D.D., has resigned the rectorship of St. John's church, Yonkers, N. Y. Address No. 142 West Townsend street, Baltimore, Md.

The Rev. Charles Henry Babcock has entered upon the rectorship of Trinity church, Columbus, Ohio.

The Rev. George F. Breed will enter upon the rectorship of Trinity church, West Troy, N. Y., on Whitsunday.

The Rev. B. F. Brown's address is Gilmore street, Baltimore, Md.

The Rev. Anselm Buchanan has accepted the rectorship of Christ church, Wellsburgh, St. John's church, Brooke county, and Trinity church, Moundville, W. Va. Address Wellsburgh.

The Rev. DeWitt C. Byllesby's address is Media, Pa.

The Rev. H. Clarke has become assistant to the rector of Christ church, Houston, Texas.

The Rev. John Davis has become rector of the church of the Epiphany, Calvert, Texas.

The Rev. G. W Dumbell has become rector of St. Peter's church, Palestine, Texas.

The Rev. Geo. C. Foley has entered on the rectorship of Trinity church, Williamsport, Pa.

The Rev. Emerson Jessup, having resigned the rectorship of Suffield, Conn., has removed to Westfield, N. J.

The address of the Rev. R. H. McKim, D.D., is 41 West 130th street, New York.

The Rev. R. R. McNulty has become assistant-minister of St. John's church, Waterbury, Conn.

The Rev. J. R. L. Nisbett has been appointed by the vestry of Trinity church, New York, assistant at St. Chrysostom's chapel of this city, and has accepted the appointment.

The Rev. John Purves's address is 88 Ward street, New Haven, Conn.

The Rev. John W Selwood has declined the rectorship of St. Paul's, Walla Walla, Washington Territory.

The address of the Rev. J. S. Shipman, D.D., D.C.L., is Christ church, New York.

The Rev. W. M. Steel is in charge of the missions at Centralia and Carlisle, Ill., and not the Rev. W. W. Steel. Address Centralia.

The Rev. Henry W. Syle's address is Charlestown, W. Va., care of B. C. Washington.

The Rev. A. J. Tardy's address is Hancock, Md.

The Rev. C W. Ward has resigned the rectorship of St. Paul's church, Winona, Minnesota, and has under consideration a call from Grace church, Grand Rapids, Michigan. Address, for the present, Winona.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On the 29th of April, 1879, at Trinity chapel, New York, by the Rev. Morgan Dix, D.D., WILLIAM PLATT PEPPER, of Philadelphia, to ALICE, eldest daughter of George T. Lyman, of Bellport, L. I.

In St. John's church, Detroit, Mich., Wednesday, April 23d, by the Rev. Dr Pitkin, assisted by the Rev. H. S. Clapp rector of Trinity church, Wethersfield, Conn., the Rev. JNO. H. WHITE, rector of Grace church, Saybrook, Conn., and MARIE LOUISE, daughter of D. C Holbrook, Esq., of Detroit. No cards.

At Grace church, Orange, N. J., on Wednesday, April 30th, 1879, by the Rev. W. F. Paddock, D.D., rector of St. Andrew's, Philadelphia, assisted by the Rev. A. Schuyler, D.D., rector of the parish, and the Rev. Jas. A Williams, D.D., rector of St. Mark's, Orange, DANIEL BABBIT VERMILYE and MARY CORNELIA HOLMES.

DIED.

At Reading, Pa., March 8th, 1879, REUBEN CHARLES HALE, aged 22.

Entered into life, on the evening of April 29th, in the 87th year of her age, LUCRETIA B CARPENTER, wife of the late Andrew Thompson, of Keeseville, N. Y. "It shall come to pass, at evening time it shall be light."

In Poughkeepsie, on the Hudson, N. Y., April 23d, MARY BUCHANAN SANFORD, widow of the late Nathan Sanford, Chancellor of the State of New York. The funeral took place on Friday, April 25th, at half-past two o'clock. from the residence of her son, Robert Sanford, and was attended by a large circle of relatives and friends.

Entered into rest, at Philadelphia, on Saturday, May 3d, 1879, LUCY HUSTON, wife of Gen. E. W. Sturdevant, of Wilkesbarre, Pa. The interment took place the 5th inst., at Wilkesbarre, Pa.

Departed this life, May 2d, 1879, Miss MARY ANNE PREVOST, eldest daughter of the late Maj. Augustin and Anne Prevost, aged 85 years.

Entered into rest, at Hartford, Conn., April 28th, SEYMOUR WATROUS, aged 80 years.

Entered into rest, Thursday, April 3d, 1879, at his residence in Norwalk, Conn., THEODORE E. SMITH, in the 52d year of his age.

At Brooklyn, N. Y., Saturday, April 26th, SARAH W., wife of John Napier, in the 81st year of her age.

At her residence, No. 3 Gramercy Park, New York, Sunday morning, May 4th, 1879, ELLEN J. MINOR, widow of James Monroe Minor, and daughter of the late H. B. Pierrepont, aged 51 years and 1 day.

Entered into rest, in Mount Holly, N. J., April 24th, 1879, CORNELIA VAN DYKE, wife of Joseph C. Clark, aged 65 years.

APPEALS.

CHURCH IN LEWISTON, ME.

I ask help for a church we are trying to build in Lewiston Me.

Bishop Neely, in a circular letter given me for this purpose, says of this appeal:

"My dear brother, the Rev. W. H. Washburn, well known to the Church for his faithful and successful missionary labor in Aroostook county, Me., having been transferred to one of our most important centres of population, Lewiston, is engaged in building there a suitable church.

"Lewiston is the only post held by us within an area of three large counties, with a population of 150,000 souls. The population of the city itself is about 20,000, and Auburn, on the opposite side of the Androscoggin river, is a city of 10,000 inhabitants. The parish has occupied for some years a small wooden structure on leased land, where services have been pretty steadily maintained. But it must continue to labor under an immense disadvantage while its place of worship is so insignificant; and hitherto its influence and usefulness have hardly extended beyond the English people connected with the mills.

"It is of the first importance to our progress in that community that a commodious and substantial church edifice should be erected.

"An eligible lot for that purpose was proffered to us several years ago, on the condition that the church should be built within a specified time, and that period will have expired within little more than a year.

"Constrained by these considerations, Mr. Washburn has entered upon the undertaking with his accustomed zeal, and has been heartily seconded by his people. Full and excellent drawings for the proposed church were obtained, and its foundations laid more than a year ago.

"During the past winter all the materials for the walls have been put upon the lot and every stone made ready for its place, and all this without incurring any debt.

"The next step must be to lay up the walls and put on the roof, and it is extremely desirable to accomplish at least this much during the coming summer. But the resources of this parish are not equal to it, and, therefore, either the work must be postponed, or a debt incurred which would be a serious and discouraging burden, or an appeal must be made, in advance, to our friends for assistance.

"We feel that the latter course will best commend itself to all those who are interested in the welfare and progress of the Church in Maine, and I would bespeak for the application to be made by Mr. Washburn that kind reception and generous response which have been given to former appeals by him and by myself.

"H. A NEELY, Bishop of Maine."

Any contributions, however small, will be most thankfully received. WM. H. WASHBURN.
Lewiston, Me.

A GOOD OPPORTUNITY.

I am using every effort to enlarge my work among the colored people, and, by the advice of my bishop, expect soon to have a colored deacon to assist me. I have now a rare opportunity to secure a lot adjacent to St. Philip's chapel, which would give us ample room for a dwelling, a school-house, and a garden.

We are doing all we can here to raise money for needed fencing and repairs on the chapel. A little help now will greatly strengthen our foundations for future work All our church property in Bolivar is deeded to the proper corporate body, "The Convention of the Protestant Episcopal Church in the Diocese of Tennessee."

Please send any offering for the above object to
Rev. W. C. GRAY, Bolivar, Tenn.

SHARON MISSION.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds $1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

The undersigned acknowledges the receipt of the following contributions from September 28th, 1878, to this date, viz.: St. Paul's Ch., Brooklyn, $1.75; a Lady of New Jersey, $2; St. Luke's Hospital, coll., $12.64; a Friend, Perth Amboy, N. J., $5; Zion Ch., Charlestown, W. Va., $12; Cash, 56c.; All Saints' Ch., N. Y., $5.50; Rev G. Rumney, $5; Ch. of Ascension, Washington, $13.39; Rev. Jos. H. Church, $2; Christ Ch., Brooklyn, $8 73; St. Stephen's Ch., Schuylerville, N. Y., $2.18; St. Mary's Ch., Brooklyn, $25 52; St. Timothy's, Massillon, O., $3.35; Christ Ch., Little Rock, Ark., $13; St. John's, Oneida N. Y., $2 47; St. Paul's Ch., Owego, N. Y., $7.54; St. Paul's Ch., Pawtucket, R. I., $9; St. Philip's in the Highlands, N. Y., $3 33; St. Peter's Ch., Paris, Ky., $5.49; Christ Ch., Greenville, S. C., $11; Ch. of Holy Spirit, Gambier, O., $19; St. James's Ch., South Bend, Ind., $2.68; Grace Ch., Madison, N.J., $14.96; Grace Mem. Ch., Lynchburg, Va., $2.50; Christ Ch., Pelham, N. Y., $4.50; St. John's Ch., Winnsboro', S. C., $3.90; Trinity Ch., Sing Sing, N. Y., $4.34; Grace Ch., New Haven, Ct., $3; St. Mary's Ch., Ottumwa, Iowa, $1.82; Trinity Ch., Woodbridge, N. J., $13.30; Christ Ch., Detroit, Mich., $15; Grace Ch., Sandusky, $15.22; Cash, $10; St. Matthew's Ch., Brooklyn, $11.43; St. Ann's Ch., N. Y., $7.75; Christ Ch., Louisville, $33.35; St. Andrew's, Jackson, Miss., $7.45; St. Mary's Ch., Kinston, N. C., $2; St. Stephen's, Beverly, N. J., $12; Grace Ch., Elizabeth, N. J., $3; St. John's, Portsmouth, N. H., $7 79; Trinity Ch., Columbia, S. C., $17.51; St. Mark's Ch., Grand Rapids, Mich., $17 49; St. John's Ch., Marietta, Pa., $2; Trinity Ch., Bergen Point, N. J., $17; St. Stephen's Ch., Oxford, N. C., $2 01; Emmanuel Ch., Athens, Ga., $15.60; Christ Ch., Ballston Spa, N. Y., $1 76; Ch. of Good Shepherd, Stone Ridge, N. Y., $1.06; St. Luke's Ch., Matteawan, N. Y., $17.05; Trinity Chapel, N. Y., $131.68; St. Michael's, Bristol, R. I., $25 50; Calvary Ch., Tarboro, N. C., $19.83; All Saints' Ch., Grenada, Miss., $6.75; —— Ch., Cheraw, S. C., $4.26; Trinity Ch., Newtown, Conn., $13.26; St. Ann's Ch., Amsterdam, N. Y., $4; St. Paul's Ch., Clinton, N. Y., $2.59; Christ Ch., Raleigh, N. C., $28; Trinity Ch., Carbondale, Pa., $4 17; St. Paul's Ch., Albany, Ga., $2.05; Zion Ch., Munroeville, O., $1.87; Trinity Ch., Lyme, O., $1 47; St. James's Ch., Danbury, Ct., $7.50; Trinity Ch., Rensselaerville, N. Y., $2.50; St. Peter's Ch. Beverly, Mass., $5.50; St. George's Ch., Newburgh, N. Y., $30.97; Ch. of Good Shepherd, Hartford, Ct., $7; All Saints' Ch., Cleveland, O., $1,10; St. Andrew's Ch., Chicago, $5.25; St. Mary's Ch., Matteawan, N. Y., $12.37; Mrs. H. Heywood, Andover, Mass., $2; Christ Ch., Jefferson, Tex., $3.55; St. John's, Johnstown, N. Y., $2; St. Ambrose's chapel, De Veaux College, N. Y., $5.13; Trinity Ch., Louisville, Ky., $1; St. Mary's Ch., Manhattanville, N. Y., $6; Christ Ch. Mission, Oberlin, O., $3.25; Christ Ch., Danville, Pa., $4.35; Grace Ch., Riverside, Pa., $1.66; St. John's Ch., Yonkers, N Y., $14; St. Peter's Ch., Westchester Co., N. Y., $17 59; St. Augustine's chapel, New York, $16.73; Trinity Ch., Plattsburgh, N. Y., $3.61; St. John's Ch., Goshen, N. Y., $8.26; Grace Ch., Camden, S.C., $6 18; St Michael's Ch., New York, $6.92; St. Andrew's Ch., Elyria, N. Y., $2.75; Trinity Ch., Abbeville, S. C., $5; Calvary Ch., Charleston, S. C., $3 64—S. S. child. do, 25 cts., $3.89; St. John's Ch., Louisville, Ky., $1 70; St. Mark's Ch., Cleveland, O., $1.87; St. George's Ch., Wingate, S. C., $5.50; Trinity Ch., Davenport, Iowa, $4; Cash, $1; Ch. of Epiphany, Calvert, Tex., $3 50; St. Paul's, Fayetteville, Ark., $3.05; Ch. of Nativity, Maysville, Ky., $3.70; Rebt. Harlock, Navatota, Tex., $2; Ch. of Holy Cross, Uniontown, Ala., $5; Zion Ch., New York, $88.-38; St. Peter's Ch., Hillsdale, Mich., $1.40; Trinity Ch., Owensboro', Ky., $3; Mt. Calvary Ch., St. Louis, Mo., $6.60; Trinity Ch., Lawrence, Kan., $1.26; St. Mary's Ch., Beechwood, N. Y., $7 26; St. Mark's Ch., Brooklyn, $17.13; Trinity Ch., Natchez, Miss., $18.15; St. Luke's, Rossville, S. I., $5.18; Christ Ch., Herkimer, N. Y., $1.50; St. Paul's Cathedral, Indianapolis, Ind., $13.05; St. John's Ch., Girard, Kan., $1.50; Trinity Ch., Chambersburg, Pa., $1.60; St. Paul's Ch., Lockhaven, Pa., $4 09; St. Peter's Ch., Sycamore, Md., $3.50; St. Matthew's, Houma, La., $5.13; Ch. of Epiphany, New York, $16.44; the Rev. H. A. Skinner, Elkton, Md., $2 71; Women's Miss'y Soc'y of St. Matthew's Ch., S. Boston, $10; St. Mary's Ch., S. Portsmouth, R. I., $3; St. Paul's Ch., Henderson, Ky., $7.55; St. Luke's Ch., Kalamazoo, Mich., $10 67; St. Mark's Ch., Johnstown, Pa., $7.15; Ch. of Nativity, S. Bethlehem, Pa., $11 50; Ch. of Annunciation, New York, $4; St. Luke's Ch., Charleston, S. C., $13.06; St. Paul's Ch., Malden, Mass., $6.03; Trinity Ch., Atchison, Kan., $6.25; the Rev. A. Phelps, Painesville, O., $2; St. John's Ch., Cleveland, O., $10.52; Grace Ch., Wabasha, Minn., $3; St. John Evangelist Ch., Stockport, N. Y., $18 35; Cathedral, Portland, Me., $17.98; Ch. of Holy Comforter, Poughkeepsie, $9.39; St. Paul's, Pendleton, S. C., $3.85; St. Paul's Ch., Columbia, Pa., $6 66; St Barnabas' chapel, New York, $4; Trinity Ch., Geneva, N.Y., $15; Ch. of Holy Communion, Charleston, S.C., $14 90; St. James's Ch., Vincennes, Ind., $3.35; St. Peter's Ch., Rockland, and St. John Baptist, Thomaston, Me., $2.40; St. Luke's Ch., Catskill, N. Y., $7.44; Christ Ch., Madison, Ind., $6; "Cash," per the Rev. C. E. Stevens, $5; St. John Baptist, Glenham, N. Y., $1; St. Luke's, Dixon, Ill., $2.90; House of Prayer, Newark, N. J., $9 60; Prince Frederick Ch., Georgetown, S. C., $3; Christ Ch., Oak Park, Ill., $3.20; St. Paul's Ch., S. Brooklyn, $13.15; St. Thomas's Ch., New York, $100; St. John's Ch., Cuyahoga Falls, N. Y., $1 41; St. John's Ch., Wilkinsville, Mass., $1.20; St. James's Ch., North Salem, N.Y., $12 25; Gethsemane Ch., Minneapolis, Minn., $5; Ch. of Redeemer, Sardis, Miss., $2.50; St Luke's Ch., Brooklyn, $31.96; Zion Ch., Little Neck, L. I., $28 69; St. Peter's Ch., Brenham, Tex., $2.25; St. John's Ch., Essex, N.Y., $1; St. John's Ch., Columbus, Tex., $1.50; St. Paul's Ch., Marion, O., $3.50; Christ Ch., Bunker Hill, Ill., $2.80; Trinity Ch., Wilmington, Del., $10; Trinity Ch., Mt. Vernon, N. Y., $5 02; Grace Church, Louisville, Ky., $8 09; St. Luke's Ch., Montclair, N. J., $9; Dry Grove Ch., Miss., $1; St. James's Ch., Lenoir, N. C., $4.30; St. John's Ch., Dayton, Ky., $7; Emmanuel Ch., Hastings, Mich., $6; St. Ann's Ch., Annapolis, Md., $18.50; Grace Ch., Jersey City, $5.85; Christ Ch., Elizabeth, N. J., $28 65; Ch. of Redeemer, N. Y., $8; Cathedral chapel, Garden City, L. I., $5; Christ Ch., Fairmont, W. Va., $1.50; Grace Ch., Petersburg, Va., $19; Zion Ch., Charlestown, W. Va., $22.66; Ascension Ch., Claymont, Del., $1; Calvary Ch., Brooklyn, L. I., $4 22; St. Paul's Ch., Suffolk, Va., $2.29; St Peter's Ch., Peekskill, N. Y., $3 39; St. Luke's Ch., Willmar, Minn., $1; St. Thomas's chapel, N. Y., $8; Emmanuel Ch., Glencee, Md., $10 50; St. Mark's Ch., Warren, R. I., $3.28; Ch. of Our Saviour, Providence, R. I., $3.50; St. Peter's Ch., Brooklyn, $27.05; Ch. of Our Saviour, South Brooklyn, $5.50; St. Luke's Ch., Cannelton, Ind., $1; St. Luke's Ch., Somers, N. Y., $7.10; the Rev. W. Kirkwood, $1; St. Michael's Ch., Formsdale, Ala., $4.40; Christ Ch., Binghamton, N. Y., $15.09; St. Mark's Ch., Chicago, $6.42; St. Stephen's Ch., North Castle, N. Y., $2.60; St. Philip's Ch., Laurel, Del., $4; Mrs. Jane M. Mead, $1; Ch. of Good Shepherd, Brooklyn, $9.03; Grace Ch., White Plains, $16; St. James's Ch., Ashland, Va., $5; Emmanuel Ch., Cleveland, O., $2; St Paul's Ch., Charleston, S. C., $17.50; St. Andrew's Ch., Ann Arbor, Mich., $12 79; St. Paul's Ch., Edenton, N. C., $2.91; St. John's Ch., Kingston, N. Y., $10 20; Christ Ch., Jefferson county, Miss., $1.35; St. Luke's Ch., San Francisco, $24.05; St. John's chapel, New York, $22.23; Grace Ch., New York, $140 07; Ch. Holy Innocents, Highland Falls, N. Y., $3.73; do. for books, $1; Mrs. Sarah Dwyer, Brenham, Texas, $2.50; Trinity Ch., Marshall, Mich., $2 84; St. Thomas's Ch., Battle Creek, Mich., $1; St. James the Less, Scarsdale, N. Y., $11; Christ Ch., Oil City, Pa., $8.26; Ch. of Reformation, Brooklyn, $12; St. John's Ch., Berkley, S. C., $1.35

WM. ALEX. SMITH Treasurer,
No. 40 Wall street.
New York, May 2d, 1879.

WEST CHATTANOOGA MISSION.

Previously acknowledged, $174.46; Trinity church, Cleveland, Ohio, kindly sends from the Holy Thursday offering $5, from Easter Sunday $25; "Southerner," $5; a Friend, Albion, N. Y., $5; earned by Elizabeth, 5c.; Ida, 5c.; a Friend, Philadelphia $3; a Little Friend, $1; Total, $218.56. Still needed to build a little church, $500. ELIZA C. BUCKLER.

FOR THE AMERICAN MEMORIAL TO KEBLE.

The Rev. C. Buel, $5; M. J. W. and E W., $10
Malcolm Hay, $5; the Rev. Dr. H. G Batterson, $25; Mrs. H. G. Batterson, $25; a Cheerful Giver, $1; Mary N. Neilson, $2; M. B. W., $5.

Hereafter please send contributions to *The Keble Memorial Fund*, care of THE CHURCHMAN.
May 6th, 1879.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

The annual meeting of the members will be held at 12 M., May 13th, 1879, at the Church Rooms, Boston, to elect officers and a Board of Directors, to hear the annual reports, and to transact any other business that may come before the meeting.

G. W. SHINN, Secretary.

VESSEL FOR AFRICA.

The barque "Monrovia" will sail from New York for Monrovia, Cape Palmas, etc., Liberia, West Coast of Africa, about the 1st of June.

The secretary of the Foreign Committee will forward any packages sent to his care. Notice of shipment should in all cases be sent by letter, *stating contents and value of each package* for use at New York Custom House. JOSHUA KIMBER, Secretary.

The eighty ninth annual meeting of the Protestant Episcopal Church in the Diocese of Massachusetts will be held in St. Paul's church, Boston, on Wednesday, the 14th of May, 1879, at 9 o'clock A. M.

JOSEPH H. CLINCH, Secretary.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK,
1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications should be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,
373 Asylum street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

"OPPOSITIONS OF SCIENCE, FALSELY SO CALLED."

I. Timothy vi. 20.

To the Editor of THE CHURCHMAN:

Every advance in knowledge of the physical laws which God has created for the governance of His universe has been heralded by the atheist as another link in the chain of evidence that a blind nature is bound, in an imbecile way, to "necessity, matter, and force." Without stopping to descant upon the folly of any attempt to abolish the Creator from His creations, let us examine a little the data upon which such monstrous conclusions are founded.

We live in a world whose materials impress our senses; the exact manner of such impression is still in dispute. To say that science has, physiologically and absolutely, demonstrated even an infinitesimal part of our relations to the universe, as the atheist fondly imagines, is more than our medical Carpenters, Flints, or Daltons will admit, and would raise a smile on the face of the grand and *devout* Faraday, were he living.

Newton, calmly consigning his spirit to his God on his death-bed, said he "felt like a child who had picked up a few pebbles on the shore of a limitless ocean of truth"; and every reward of patient, truth-loving investigators since has been but a glimpse from an upper window at the heavens above. We are indeed arriving at more exact knowledge of some of the things that surround us, but the eternal and illimitable opens up on every side. For instance, heat and cold are still relative terms. An absolute starting-point of reference for either has not been found. The problem carries the investigator into "space," and now the physicist doubts if even that exists. The *luminiferous ether and different degrees of attenuation of matter up to infinity* are the terms used tentatively in speculating upon the media for transmissions of energy.

We are uncertain as to the truth of our present chemical notation, and cannot now assert that the so-called atom is not further divisible.

Astronomy has not numbered the stars, and Proctor refuses to attempt an idea of the shape of the universe. Anatomically, we know that the muscles move the bones as levers, and that the nerves innervate or supply the requisite force to the muscles; but over the nature of nerve-force there is still a bitter wrangle, and necessarily so, for all science is comprehended in the relation of man's sensorium to the entities surrounding him.

All the wonderful achievements of chemistry directed toward a determination of our bodily composition, from the days of Arabian and alchemical investigation to the present, tell us no more than the Bible: "And the Lord God formed man of the dust of the ground." The enumeration of the elementary substances forming earth and animals, as well as vegetation, iron, phosphorus, carbon, hydrogen, oxygen, calcium, sodium, etc., weighs with and for, not against, that ancient statement. Moreover, where can we find a cosmogony so simply and purely in accord with geology, astronomy, or science generally as the Mosaic? The sacred books of paganism are ludicrous in this respect.

Were the nebular hypothesis of Laplace demonstrated beyond a doubt, we are still left in the dark as to the origin of the spheres, and find ourselves compelled to rely upon the fact that "by faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Hebrews xi. 3).

The positivist cannot tell us the absolute density nor the ultimate gaseity of matter, and the energy which is supposed to correlate all the forces from sound to gravitation into a beautiful undulatory homogeneity, binding all God's physical forces into one system, still has no distinct boundaries. Mathematically, there can be no conception of those vibrations below sound where 40,000 is the highest number of impulses and sixteen the lowest affecting the tympanic membrane.

Think of trying to find a stopping-place in this progression—one vibration a minute, one an hour, one a year, one in a century, one in an aeon! Then, were the gravitation oscillations accepted as seven million times faster than light, whose violet undulation is computed at eight hundred billion in a second, who can define any possible limit even beyond this?

In the matter of biology and histology, the limits of the microscope have been reached, and still the nature of bioplasm is under discussion.

Spectroscopy shows us the atomic construction of the sun, planets, and stars; but here, as upon all sides, the why and the wherefore have only receded, and the tired brain realizes that, after all, the faith of the little child reaches, at a bound, the conclusion the investigator may never attain, however appreciably he may work toward it.

These are a few of the things to be regarded whenever the jubilant unbeliever asks us in the face of some new discovery, "Where is now thy God?" We may answer—where He always existed: in us and about us. The 139th Psalm expresses this omnipresence comprehensively.

Even were the numerous philosophies of the day reconciled and demonstrated, and miracles even shown to be in the course of physical laws, the same Jehovah created those laws, physical and metaphysical; and His Son our blessed Saviour was no less His Son and our Saviour for partaking in His nature of both God and man, nor in performing the miracles did He the less work with laws instituted by God, even could they be demonstrated as within the possibilities of the natural forces; forces which we call natural merely because they fall within the scope of familiarity.

And just here is where one very great mistake is made by eager infidels and atheists. They apparently do not wish to admit that because the sun has risen more than once in the east it is anything more than natural, and because an event becomes an every-day occurrence it has been robbed of its mystery, and the creative power of God in producing it forgotten. We are all prone to drop into the error of taking for granted all our environments, till confronted with questions showing us the limits of our knowledge of even the familiar things of life.

Another matter that should be fully appreciated by the "babblers in science" to whom St. Paul alluded, who are so ready to imagine that the earnest delvers after truth, such as Kepler, Newton, Herschel, Tyndall, Faraday, and Darwin, are necessarily unbelievers because of their scientific abilities and inferences, is this: All men are governed by motives of their own, and many of these men have failed to point their revelations with proper acknowledgments to the Source of all things, the Alpha and Omega; nevertheless, a little diligent inspection will show that these eminent philosophers do not make the deductions which the simon-pure atheist, in his ignorance of atheists, ascribes to them.

For the instruction of such men let us recall the words of Dr. O. W. Holmes: "Whatever part the physical forces may be assigned in the production of the phenomena of life, all being is not the less one perpetual miracle, in which the infinite Creator, acting through what we call secondary causes, is Himself the moving principle of the universe He first framed and never ceases to sustain."

Prof. Mivart, speaking of evolutionism, says it "need alarm no one, for it is without doubt perfectly consistent with the strictest and most orthodox Christian theology."

Prof. Asa Gray sees "a probable synthesis of these divergent theories, and in it the ground for a strong stand against mere naturalism."

Prof. Parsons says: "Even admitting the course of events to be worked out after the fashion of Babbage's calculating machine, God never leaves the machine, for it would instantly perish."

Prof. Lyman exclaims: "How dead the science which puts force as its first cause!"

Prof. Huxley affirms that Darwinism does not affect the doctrine of "final causes," leaving it exactly where it was before.

Prof. Owen recognizes purpose in correlation and development. Mr. Wallace speaks of the Supreme intelligence. Mr. Darwin thinks his theory ought not to shock the religious feelings of any one, and speaks of the Creator having originally breathed life into a few forms or only one.

So, with Winchell, it were better to be in ignorance of a man's religious faith than to assign him a creed which he has not avowed; better to restrain ourselves from too hasty a judgment and condemnation of the tendencies of any theory; better to examine all subjects claiming popular or scientific attention, with a view of showing the materialist that his stronghold is no stronghold at all, and that all truth is God's truth; that no amount of correct knowledge of the operations of the physical laws He has instituted will ever disprove His existence.

S. V. CLEVENGER, M.D.

Chicago, March 24th, 1879.

OUR CHURCH OFFERINGS.

To the Editor of THE CHURCHMAN:

The custom is prevailing more and more widely of great outlays of money at Easter and Christmas for elaborate floral decorations and music. Many of the city churches vie with each other in costliness and magnificence of display in both. The country churches of course follow, with greater or less success, according to their various conditions. The fact of a parish being poor, or even burdened with a debt, seems to make no difference; but, in many cases, those so situated are at the front of lavish decoration. It is a well known fact that the Christmas trees often exceed in expense the legitimate bounds of the church treasury, and the Sunday-school teachers are taxed to make up deficiencies. Any one who has had experience in Sunday-school teaching knows well and sorely the evil effects of this. It is to drive the teachers who cannot afford this outlay, and who are often the *best*, out of the Sunday-school. I recall an instance of two young men, active and important, in a prominent New York parish, who left the Sunday-school because they could *not afford* to remain in it.

Now, from the West comes a significant word from the Bishop of Colorado. The Church, he says, needs men, but, much more, needs *money*. This assertion is endorsed by an earnest writer, also from the West, in THE CHURCHMAN of April 12th.

It is a known fact that the dressing of the city churches for the two great festivals is done by contract. No *private* offering of flowers is accepted. It is money only that is wanted at those times, the same as at the West.

The elaborate publications of musical programmes for the services on those days (rather questionable in their publicity) indicate enormous sums paid out for musical talent in the cities, and, of course, the principle extends and is extending to the country. The wave goes on slowly but surely.

Is it not time to stop and ask, with our great West holding out its pleading hands for help, and the harvest in foreign lands ripe for

reapers, Are these offerings we are giving the most acceptable offerings to our God?

J. K. Colles.

Morristown, N. J., April 14th.

SAYING THE LITANY.

To the Editor of The Churchman:

I would like to be informed, through the columns of The Churchman, how the Litany should be said.

To many of your readers this may seem to be a very strange request. Until within a very few years I supposed there was only one way in which it could be said; but in the zeal for "shortened services" which some have manifested latterly they have practised saying the invocation to the Trinity *with* the minister, instead of saying the words in italics as a response by the people. By so doing they shorten the service about twenty-two and one half seconds, when said slowly and solemnly.

It was in the State of Ohio that I first heard it said in that way, and the practice seems to be very common in that State, and, like a certain financial theory, might very properly be termed "the Ohio idea." In the course of my observations, extending through many years, and in almost every diocese from the Atlantic coast to the Rocky Mountains, north of the Potomac and Ohio rivers, I remember to have heard it so said in two churches only outside the State of Ohio. One of those churches is in Michigan, and the other in the State of New York.

The excuse I have heard for the practice, aside from shortening the service, is, that because the words are the same which are to be said by minister and people, they should be said *with* the minister, as in the cases of the General Confession, the Lord's Prayer, and Creeds.

The rubric directs that the General Confession is "to be said by the whole congregation *after* the minister"; the Lord's Prayer "by the minister, the people repeating it *with* him"; and the Creeds "by the minister and people." It does not direct *how* the Litany shall be said; it only directs *when* it is "to be used." But it would seem that the words in italics are intended to be said by the people as a response; and, if intended as a response, I see no good reason why the first four sentences should be made an exception.

I think that to say them *with* the minister detracts very much from the solemnity of that part of the service, and that it is an innovation upon the established usage of the Church.

John T. Montross.

Clinton, N. Y., April 21st, 1879.

THE LENT LECTIONARY.

To the Editor of The Churchman:

I suppose it is a sort of duty to say what one thinks of the new Lectionary, after trial.

It seems to me to have two faults. It is "scrappy," and it is "goody."

The idea of paragraph reading of the Bible, as distinguished from the somewhat arbitrary chapter divisions, is good, and might be wrought out to advantage. But then the paragraphs ought to be logical paragraphs, and not merely rhetorical. Many of the new "Lessons" seem to me to be mere clauses, dissevered from their context, and therefore presupposing a knowledge of Holy Scripture, which it is the very office of "Lessons" to convey. The reason why such fragments of inspiration are allowable in the Communion Office for epistles and gospels is, that the Church now provides for the continuous reading of Holy Scripture in the daily service, and people are supposed to understand the fragments because they are familiar with the loaves. But if we are to be fed on fragments all the time, we shall come to forget the loaves from which they are broken. My own experience of a good many years in the daily service is, that the lessons are not too long, although they are often marred by the chapter divisions. If the morning or evening prayer be promptly rendered, without unseemly haste, and without unauthorized additions, as of a hymn and "concluding prayers," they will seldom consume twenty-five minutes. The evening prayer will not average more than twenty minutes the year round, and one scarcely likes to take the trouble of going to church for a less refreshment than that. In my own parish last Lent, at the daily Litany service at noon, I have filled up the half hour by reading through books of Scripture in course, and I like the plan so well that I am continuing it at our Litany service on Wednesdays and Fridays. We read Job, Ecclesiastes, Jonah, Tobit, Philippians, Colossians, and the Revelation in Lent, and are now reading "Maccabees." It seems to me that the last thing this generation needs, whatever it "wants," is a curtailment of Scripture lessons. We might dispense with the "Dearly beloved brethren" twelve out of the fourteen times in which it is appointed to be said in a week, and not suffer the loss of anything but human wisdom. But don't cut down our Scripture lessons.

And by my second objection — that the lessons of the new table are often "goody"— I mean what I can scarcely otherwise describe than by such an epithet—that the reason of their selection is so obvious as to be almost insulting to our understanding. "Yea! who knoweth not such things as these?" Some of the new lessons would be very appropriate as mottoes, to be hung on the walls in their seasons. But they are not such lessons as a teaching Church ought to be setting her children, and their "goodishness" is increased by their "scrappiness," until one feels as if he had been to Sunday-school and learned a text, and is rather disappointed at not receiving a reward card to carry home, if only as an evidence to his own senses that he has really been to church.

We can do better than this for a new Lectionary.

John Vaughan Lewis.

Washington, D. C., April 29, 1879.

"CLERGYMEN WANTED."

To the Editor of The Churchman:

If we may take the last two numbers of The Churchman for evidence, it would seem that the letter of "Episcopus" had provoked some of the clergy to something quite other than "love and good works." I must say, however, that *I* read that letter with different feelings.

Letting the details of the proposal go, as being of minor consequence, here, thought I, is a *bona fide* attempt on the part of one of our bishops to get the thin edge of an important wedge quietly inserted into one of the toughest of our Church evils. The bishop wishes to try whether it is possible to take into his own hands the assignment of some, at least, of the clergy to parish work, and to put those clergy in a position in which they can work without being dependent immediately upon those to whom they are sent. The bishop, probably, has the means at his disposal to try such an experiment only on the most modest scale, and he must, therefore, begin with young, or at least unencumbered, men, for whom he could offer "food and raiment," if they were willing "therewith to be content." There are many who will feel with the bishop, that it would be far more consistent with His example, whose servants we are, to accept such an offer frankly, in the spirit of that self-denial and self-consecration which befits our office, enduring such hardness in the Church's immediate service, than to remain idlers in the vineyard, or to enter the lists of parish-hunters, desecrating the pulpit and the chancel with the degrading rivalry of men-pleasing.

If the bishop, perhaps, trusted too little to the spirit which alone would be likely to accept his offer, and pushed his conditions and requirements over-closely, may he not be presumed to feel it necessary, for the purposes of such an experiment, to be more exacting than the general canons of the Church have been?

I did indeed prefer not to analyze too closely the full force of the bishop's closing words; for they seemed to imply a doubt of the sincerity and self-denial of his brethren of the presbyterate, and gave the proposal a slightly sinister appearance. But we should not hastily take it for granted that this was so meant; but, assuming that the bishop's purpose was loyal, true, and in the spirit of his office, thank him for it. Surely, he will not ask for five clergy for such an experiment in vain!

Wm. Chauncy Langdon.

Cambridge, Mass., May 3d, 1879.

"CONTRIBUTIONS TO MISSIONS."

To the Editor of The Churchman:

Canon Scott Robertson's last "Annual Summary of Contributions to Missionary Societies within the Three Kingdoms" will probably supply the information desired by your correspondent in this week's Churchman.

The statistics are for the year 1877. The grand total of actual offerings for that year was £1,100,793. Of this sum the Church societies received £466,073; the joint societies of Churchmen and dissenters, £163,845; dissenting societies, £324,231; the Scotch and Irish Presbyterian societies £139,011; and the Roman Catholic propaganda, £7,633. Deducting the joint societies, the total is £936,948. Thus the English Church alone gives more to foreign missions than all the Protestant dissenting bodies combined, and within £5,000 as much as Protestant dissent and Romanism put together.

Walker Gwynne.

Cohoes, N. Y., May 1st, 1879.

"TOO MUCH CHARITY."

To the Editor of The Churchman:

The Rev. Mr. Randall rebukes me sharply for too much charity toward a Congregationalist and Calvinist. I accept the rebuke, and as charity is the virtue on which the decisions of the last day mainly turn, I hope he may then have a good many errors like mine to answer for, so that he may experience more consideration from his final Judge than he has himself shown toward a Christian brother.

T. W. Coit.

May 3d, 1879.

NEW BOOKS.

Memoir of the Life and Episcopate of George Augustus Selwyn, D.D., Bishop of New Zealand, Bishop of Lichfield. By the Rev. H. W. Tucker, M.A., author of "Under His Banner," "Memoir of Bishop Field," etc., etc. In Two Volumes. [New York: Pott, Young & Co. 1879.] 8vo, cloth, pp. 399, 393.

The name of Bishop Selwyn is very dear to American Churchmen. His visits to this country, and his noble words spoken at each of two sessions of the General Convention, and the warm sympathy which, for many years before his death, he had manifested toward us, would of themselves create an interest in him and in his biography. No one can read this record of his life without an increase of that interest. As we go through this memorial, made up largely of his own words, as we read the letters in which he revealed his feelings, and convictions, and purposes, and plans, and thus obtain glimpses of his real self, we find that his earnestness in seeking to establish closer relations between us and the Church of England was the outgrowth of a desire to strengthen the whole body. He felt that there were defects in the English system which acquaintance with the freer methods of our own branch, and with

the fresh, untrammelled life of the colonial Churches, might help to remove.

Bishop Selwyn was more than an Anglican; in fact, his biography, from the very beginning of his ministerial work, and especially from the time of his appointment to the See of New Zealand, shows plainly that, instead of seeking to augment the outward dignity of the mother Church, or to make her the governing head of all the branches in communion with her, he was only trying to awaken a more living spirit of devotion throughout the whole body. Whatsoever purposes others may have had in calling the bishops together for conference at Lambeth, we feel sure, though neither of these volumes contains any formal declaration to that effect, that his motive was that of the missionary only. He felt that the bishops at home would be all the wiser and more earnest if they were brought into personal contact with those of our own national Church.

He leads the whole Anglican succession in real sympathy with and respect for his and their "kin beyond the sea." In short, as we have already said, he was preëminently more than a mere Anglican.

This will make his name doubly precious to American Churchmen, and it will give to his biography the charm which makes the lives of personal friends to outvalue in our sight those of strangers.

There is no need of our recounting the events of the history here so fully told. His career as a missionary bishop, and the valuable services which he afterward rendered as chief pastor of the Diocese of Lichfield, are more or less known to all the world. They have already won for him the veneration of thousands. Here, in these pages, we are enabled to trace the details of his great life-work, and to learn the secret of the power by which he carried it on.

We can also study the gradual development of the man, through his earlier years, before he knew where the field of his service would be. We are told of his school-days at Eton, where he showed unusual proficiency, both in scholarship and in athletic sports, and of his university course at Cambridge. Toward the close of his undergraduate days he discovered, on coming home at the end of the term, that his father was without a carriage and horses. On inquiring the reason, he found that the education of four sons had been a heavy drain upon his father's resources, and that the sale of the carriage had been a necessary retrenchment. Young Selwyn then declared that he would get his own living and never burden his parents. It was a manifestation of the same self-sacrificing spirit when, later on, he threw his own stipend of £1,200 per annum, as Bishop of New Zealand, into a common diocesan fund for the support of his clergy.

The history of his parochial work as curate of Windsor is extremely suggestive. It is in perfect keeping with that of his whole life. We find, in this earlier period of his ministry, the same qualities which made its later part so deservedly successful.

The story of his nomination to the bishopric of New Zealand shows that he regarded the Church as something more than a creature and servant of the crown.

> The draft of his letters-patent, which were framed on those of the Bishop of Australia, shocked him by their apparent profanity. A statement of objections, drawn up after consultation with Doctors Hope and Badeley, was sent to the authorities, but received no attention. The bishop-designate then sought an interview with the crown lawyers, and succeeded in carrying most of the points for which he chiefly cared, especially that his patent should not be revocable at the pleasure of the sovereign, a hyper-papal assumption of power which had been tolerated in all previous documents of the kind. . .
>
> Another expression still more offensive he was unable to get removed. He was anxious to get rid of the Erastian expression of the queen "giving him power to ordain," the profanity of which is only equalled by its absurdity.

But the crown lawyers were firm, and the letters-patent, which have since been declared to be utterly valueless, were issued with the offensive clause unchanged. Mr. Selwyn protested, however, in the following words:

> "I think it right, in expressing my readiness to accept the patent as now framed, to state to your lordship that, whatever meaning the words of it may be construed to bear, I conceive that those functions which are merely spiritual are conveyed to the bishop by the act of consecration alone."

By far the greater part of these two volumes is taken up by the history of his missionary labors in New Zealand. We cannot presume to indicate its value. It shows the wisdom and zeal of the man, and, besides being a thrilling account of what he did personally, it will serve, we think, as a most useful outline of the best method in every similar kind of work. We quote an anecdote, which we find printed as a foot-note, but which is, in reality, worthy of a very prominent place. On the first Sunday after landing the bishop preached in the court-house at Auckland, the church of St. Paul being as yet only half built.

> Before this church was consecrated a discussion arose as to the allotment of seats. A man who had given a large sum suggested that those who had given most should have priority of choice. To the surprise of all, the bishop seemed to assent, but added, "How are we to find that out?" "No difficulty," said the donor, "there's the subscription list." "Very true," said the bishop, "but you know that we have read of a poor widow who gave only two mites, and the highest authority tells us that she gave more than they all."

A word ought to be said in regard to the way in which the biographer has done his part. As we have already intimated, that part is comparatively small. He has linked together the elements which the bishop's own pen furnished. He is, in most respects, modest and retiring. He shows us what Bishop Selwyn was, and what he did, and what he thought, and then wisely allows the record to be its own witness. He generally withholds even words of praise.

But he betrays here and there, we are sorry to say, a partisan spirit, which is in unpleasant contrast with that of the bishop himself. He speaks of the Public Worship Regulation Act, for example, as "that ill-starred attempt at popular legislation, passed in panic, and avowedly for party purposes." Expressions like this, and an occasional contemptuous fling at the bishops, show plainly enough that while Selwyn was conservative, and always counselled obedience to the law, his biographer is a man of narrower mould. But this is almost the only unpleasant thing in the whole work. It is an excellent biography of a great and noble man. No one can read it without being profoundly impressed. However deep may have been heretofore the love and reverence felt for the Bishop of New Zealand, these volumes will make those feelings tenfold deeper. We have seldom seen a memoir so full of things fitted to instruct in what is true, and to stimulate in what is good.

SERMONS. By William Bacon Stevens, Bishop of the Protestant Episcopal Church, Diocese of Pennsylvania. [New York: E. P. Dutton & Co. 1879.]

The phraseology of the above title will be new to the ears and tongues of many of our readers — a new "change" upon an old "peal." We wish the bishops would solemnly agree upon a "form of sound words" whereby to designate their office. We have "the Rt. Rev. A. B., Bishop of This," and "the Rt. Rev. C. D., Bishop of the Diocese of That," and "the Rt. Rev. E. F., Bishop of the Protestant Episcopal Church in This," and "the Rt. Rev. G. H., Bishop of the State of That," etc., etc.; and the secular press has tried to help us out by describing one of our bishops as "the Episcopal Bishop of ——," and another as "Bishop of the Episcopal Diocese of ——." We do not recollect ever seeing this new title which Bishop Stevens assumes. We say "assumes," for it is evidently of his own writing, and is not canonical or rubrical. It has a legal sound; but if the reader takes any meaning at all from it, he will probably arrive at the idea that Bishop Stevens is in sympathy with the doctrine that the world is a universal bishopric, and that each particular bishop holds jurisdiction simply over a particular part of that bishopric. At least, a reporter of the New York *Herald* of a late date ascribes this doctrine to Bishop Doane, of Albany, and asserts that he justifies the extension of episcopal sympathy from England to Father Hyacinthe on that ground.

We leave this matter, however, to turn to the sermons. Who has ever listened to Bishop Stevens without feeling that he was listening to an honest, sincere man, to a preacher eloquent in his way? And there are many ways of being eloquent. Eloquence has never been defined, in fact. If a sinner has any fear of eloquence, it would go hard with him to listen to the sermon on "Spiritual Death." If he loves to patronize eloquence, he will be surprised to find himself sitting at the feet of the preacher, convicted of "God's ownership of souls." Not one word we are saying is extravagant, or intended to be merely flattering or complimentary to the right reverend preacher. No one will see better than himself that he is only a speaker for God. His sermons are true; they are clear; they do not penetrate into the region of imagination and sentiment, as many printed sermons, so far as to be utterly valueless; they are not so dogmatic as to be equally valueless.

For their style and arrangement, their rhetorical excellence, we commend these sermons to candidates for Holy Orders and the younger clergy; for their deeply religious character, to the general reader.

GOLDSMITH. By William Black. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 152. Price 75 cents.

This volume of the series devoted to "English Men of Letters," unlike some of its companions, is thoroughly enjoyable, and in every sense praiseworthy. The life and character of Goldsmith are presented fairly, and with a due regard to both the merits and the weaknesses of the man. It is just such a biography as the truth required. The most sympathetic recognition of his good qualities and of his greatness has not blinded the author to the fact that his misfortunes and sufferings, which have heretofore been represented as proofs that he was a "neglected genius," were largely the result of his own improvidence and moral inefficiency. We are glad to see that Mr. Black has not overlooked any of the facts which were essential to a thorough and accurate estimate of what Goldsmith was and of what he did.

THE HELP OF THE LORD. A Sermon by the Rev. D. Henshaw, Rector of All Saints' Memorial church, Providence, R. I. [Printed by request of the Vestry.]

In this sermon Mr. Henshaw reviews the work of a quarter of a century, which he has passed in the rectorship of All Saints, it is unnecessary for us to say how faithfully, wisely, and gently. The term of twenty-five years speaks for itself.

M. TULLII CICERONIS De Natura Deorum, De Divinatione, De Fato. Recognavit Reinholdus Klotz. [Novi Eboraci: Apud Harperos Fratres. MDCCCLXXIX.] 18mo, pp. 271.

This is one of Harper's Greek and Latin text series, printed without notes, and in clear type. It is a very neat and attractive edition, and exceedingly convenient.

THE CHURCHMAN'S HAND-BOOK. A Practical Guide on the Rights and Duties of Rectors, Wardens, Vestrymen, etc. By the Rev. Thomas Richey, D.D., Professor of Church History, General Theological Seminary. [New York: T. Whittaker. 1879.]

In general, it might be said that Dr. Richey's authorship of this volume is sufficient assurance of its practical value. It is due to the work, however, that we should particu-

larly commend it for its definitions of ecclesiastical terms. They are brief, clear, and substantiated by authorities. Where necessary, they are adapted to the varying laws and canons of the several States and dioceses. No clergyman, vestry, or standing committee should be without a copy of Dr. Richey's hand-book.

CORONATION HYMNS AND SONGS. By Charles F. Deems, D.D., and Theodore E. Perkins. [New York, Chicago, and New Orleans: A. S. Barnes & Co.] Price 35 cents.

THE CROWNING TRIUMPH. By George C. Hugg and Frank L. Armstrong. [Philadelphia: F. A. North & Co.]

We do not see any especial excellences in either of these books, but they will compare favorably with a great multitude of others of similar titles and similar contents.

LITERATURE.

MESSRS. HARPER BROTHERS have issued in one of their "Half-Hour Series" The Poems of Oliver Goldsmith. It makes a very neat and cheap edition.

WE have received a "Sermon preached before the Nashville Convocation, in Grace chapel, Spring Hill, Tennessee, by the Rt. Rev. Charles Todd Quintard, D.D., in memory of the Rev. Charles Carroll Parsons." New York: E. P. Dutton & Co. 1879.

EUGENE LAWRENCE is the author of the "Modern Period" of English Literature, recently published in "Harper's Half-Hour Series." It gives short biographical sketches of all the leading writers in poetry, romance and history, from Cowper down to our own day.

No. XI. of the "Economic Monographs," published by Messrs. G. P. Putnam's Sons, New York, contains the address delivered in Boston, last October, on "Honest Money and Labor," by the Hon. Carl Schurz, Secretary of the Interior. It is reprinted from the report in the *Boston Advertiser*, after revision and corrections by the author.

"NATIONAL BANKING," by M. L. Scudder, Jr., forms one of the series of "Economic Monographs," published by Messrs. G. P. Putnam's Sons, New York. It is a strong defence of our present banking system. The author shows its superior advantages compared with the old system of State banks. He claims that it has facilitated all the operations of trade, and has furnished the people with a safe and uniform currency.

MR. CHARLES DICKENS is compiling for publication this season a "Dictionary of London," which aims at presenting in a concise, convenient, and economical form an intelligible epitome of every kind of practical information about London. "No work of its precise scope has," says Mr. Dickens, "been ever yet attempted, and the arrangement of the details will be, in many respects, as novel as the general plan."

PUTNAM'S ART HAND-BOOKS.—The current number on "Figure Drawing," by Charles H. Weigall, we find to be an excellent hand-book of rules. The mathematics of drawing are presented in a plain, common-sense way. Teachers will find in this book a printed help of the most accurate and valuable kind. We predict that they will adopt it as a text-book. This work has seventeen illustrations on wood by the author, engraved by W. G. Mason, and is edited by Susan N. Carter, Principal of the Woman's Art School, Cooper Union.

CHARLES L. BRACE'S paper, read last February before the New York Free-Trade Club, has been printed, and forms No. XXI. of "Economic Monographs." The subject is "Free Trade as Promoting Peace and Good Will among Men." The author notices the great changes for the better which have taken place in the last thousand years, and assigns as the causes of this wonderful improvement the influence of Christianity, that of free commerce, and "the habit of submitting to forms of law and to courts." As a defense of free trade, the pamphlet is unusually fresh.

THE "Natural Resources of the United States," by J. Harris Patton, author of "The Concise History of the American People," forms one of the series of Primers published by D. Appleton & Co. It gives a concise account of the coal regions, of the different metal mines and the mineral springs in our country; it describes the various productions of land and sea, and even of the sky, for it contains statistics of the amount of rainfall in different sections. It is one of the most valuable of the whole series. Readers will be surprised to learn how immense our natural resources are.

LETTERS FROM FLORIDA, by Mrs. H. W. Beecher, a small volume of eighty-five pages, published by D. Appleton & Co., furnishes practical information about the climate and manner of living in that State, and telling what those who think of taking up their residence there, either for the winter or permanently, will need. This information is the result of personal observation. The general impression which the reader gets from these letters is that Florida is a very pleasant and promising place, not more unwholesome than Northern States, and that private houses are pleasanter than hotel living. The price of the volume is 50 cents.

FLEEMING JENKIN, F.R.S., delivered some time since three lectures in Edinburgh. Two of them were addressed to the members of the Philosophical Institution, and the third to the Medico-Chirurgical Society of that city. These lectures led to the organization of the Sanitary Protection Association of Edinburgh. They have just been published in Harper's "Half-Hour Series," with notes, comments, and criticisms, by Geo. E. Waring, Jr. The subjects are "Healthy Houses," "Ventilation and Warming," and "Sanitary Inspection." The American editor has adapted the original work to the special needs of our country. It will be found to be full of important truths.

THE address delivered near the close of last year by Simon Sterne before the New York Free-Trade Club has recently been published in pamphlet form by Messrs. G. P. Putnam's Sons. It is entitled "Hindrances to Prosperity; or, Causes which Retard Financial and Political Reforms in the United States." Mr. Sterne compares our country with those of Europe, and then gives the reasons why we, "with an inheritance greater than with which any nation on the earth was ever blessed," have not prospered equally with them. Among the causes which hinder our needed reforms, he calls attention to the character of political parties, the absence of any law regulating nominations to office, and, more especially, the want of some system, analogous to that of England, in the matter of private legislation.

THE appearance of the one hundredth number of the Rev. Mr. Hutchins's "Parish Choir" is a proof that the cause of Church music is making some progress in this country. Begun in the year 1874, for the purpose of furnishing an inexpensive and convenient supply of music to choirs of moderate capacity and limited means, it has steadily grown in favor until its total circulation has reached more than 200,000 copies; and there are few choirs in the American and Canadian churches which do not, either regularly or occasionally, avail themselves of its music. Those choirs that have taken the publication from the beginning must now possess a collection of music of the greatest value in the services of the Church. It is gratifying to notice that some of the best numbers are from American composers, among whom may be mentioned the Rev. Drs. Hodges, Hopkins, and Parke, the Rev. Mr. Coan, Mr. Parker, the organist of Trinity church, Boston, and Mr. Whitney, organist of the church of the Advent, Boston.

"INTERNATIONAL Copyright Considered in Some of its Relations to Ethics and Political Economy," by George Haven Putnam, is the title of one of the recent "Economic Monographs," published by Messrs. G. P. Putnam's Sons. It contains the address delivered last January before the New York Free-Trade Club. The author writes in a sprightly style, giving an outline sketch of the history of international copyright, and of the attempted legislation on the subject in this country. The facts which he presents are extremely interesting, and the arguments brought forward in favor of the passage of an international copyright act are very strong. Our nation is the only one possessing a literature of importance that has "looked after the rights of the matters of its sewing-machines, its telephones, and its mouse-traps," but has "entirely forgotten the matters of its literature." Among the facts here given is the following, which will be a surprise to most people: Between the years 1833 and 1843 there were reprinted in Great Britain 382 American books, while "a large amount of American literary material had been 'adapted' or issued under new titles as if they had been originally British works."

WE have received from Rivington's a pamphlet of forty-seven pages containing Dr. Pusey's "Letter to His Grace the Lord Archbishop of Canterbury," in which he defends the proposition, "Habitual Confession Not Discouraged by the Resolution Accepted by the Lambeth Conference." The words of the letter put forth by the one hundred bishops were: "It is the deliberate opinion of the Conference that no minister of the Church is authorized . . . . even to encourage the practice of habitual confession." Dr. Pusey now informs the archbishop, and through him the Church at large, what meaning he gives to the words "authorized" and "encourage." It is a very remarkable production. The real issue turns upon the term "habitual." The author has for forty years, he says, received the confessions of all who came to him, and "these confessions, in many cases, became habitual at the wish of those who made them." Now he wishes to know whether he has come under any censure from the one hundred bishops. It seems to us that their language is plain enough to all who are ready to accept its intended meaning. It is not surprising that, with the aid of Dr. Johnson's Dictionary—no great authority in the matter of definitions—Dr. Pusey should seem to get out of the depths of their language a meaning different from what the ordinary waylaring Churchman would find there.

It may be worth while to know how Dr. Pusey feels toward our bishops:

> I hope that I am not travelling out of my province if I express a hope that this conference will not be a precedent for bishops of the United States taking part in what relates to matters of our discipline, in which I also feel sure that they do not wish to interfere. Their forefathers in unhappy times, for which the politicians of the mother country were responsible, struck out of their Prayer Book all allusion to private confession and absolution. *They can be no judges as to a system of which they have retained no traces.* Although God in His mercy has preserved their faith, *and we have been ever hopeful about their future*, and have thanked God for the marvellousness of their increase, we cannot but be anxious about them, on account of their forefathers' treatment of the creeds. Practically, I trust that things are better among them than their rules. But their forefathers removed even from their Articles all recognition of the

Athanasian Creed, which is the clearest of all creeds, and a great practical safeguard against heresies as to the incarnation to those who use it. Their forefathers also left the use of the Nicene Creed optional in each congregation, although I have understood that it is generally used. Some amongst them, a few years ago, *were even eager to part with the expression of belief in the eternal procession of God, the Holy Ghost, from the Father and the Son*, a belief relating to the mode of existence of Almighty God in Himself.

Hopeful as we may be as to the well-being of our daughter Church in the United States, the office of the parent Church is rather to induce her to "supply what is lacking," and to "strengthen" as man can "what remains," than to receive her bishops into our counsels as to the administration of what *we* have and *her* forefathers parted with.

The italics of the quotation are our own. We make no comment. Those who read can decide for themselves whether Dr. Pusey is a competent "judge" of *our* system. The mistakes of fact which appear in his enumeration of our defects are, to say the least, surprising.

Again he says:

Certainly, if any of her bishops took part in the resolution about confession, they must have felt themselves rather embarrassed when your grace came to the concluding clause for which we are so thankful: "We are not to be understood as desiring to limit in any way the provision made in the Prayer Book for the relief of troubled consciences." For the Book of Common Prayer, which contains that provision for the relief of troubled consciences, is ours, not theirs, and by accepting the resolution they acknowledged that we in England have a "provision for the relief of troubled consciences," which their forefathers put aside.

Somebody ought to remind Dr. Pusey of the fact that we have a Book of Common Prayer, that it contains provision for those troubled in conscience, and, moreover, that the XXXIVth Article of the Church of England declares that "it is not necessary that traditions and ceremonies be in all places one and utterly like."

SCIENCE.

THERE have been lately found at Olympia, on the eastern side of the Altis, a head of Herakles from a metope of the Temple of Zeus; the left foot of the statue of Victory (fitting the leg perfectly); an archaic bronze relief; a well-preserved bronze pitcher; and a group of three old Greek buildings, about the size of the Heraion, with columns intact.

THE Geneva correspondent of the *Times* announces some interesting archaeological discoveries in Switzerland. At Seew, Canton Zurich, a farmer, while stubbing up some old stone fences, came upon a collection of Roman coins of the Emperors Hadrian and Severus, together with a lance head, a small bell, and a seal with the impress of the XXI. Legion. Near these were found a seal of the L.XXI.S. Legion, beautiful specimens of pottery, and a Roman milestone. In a cave at Einsiedeln have been found a quantity of gold and silver coins of the date of the thirty years' war; and in Langenthal a woodcutter has found, under the root of a tree, thirty-one silver coins and medals of the seventeenth century. A few days ago, at Corsier, some men working in a gravel pit unearthed an ancient sepulchre, with the skeleton of a supposed Gallo-Roman warrior, with his sword by his side. In the course of some repairs at the chapel of the Maccabees, in Geneva, the old doorway communicating with the cathedral of St. Peter's has been accidentally discovered. The passage, in the form of a pointed arch, is ornamented with elegant columns, surmounted by remarkably-shaped capitals adorned with paintings.

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4. Third Sunday after Easter.
9. Friday. Fast.
11. Fourth Sunday after Easter.
16. Friday. Fast.
18. Fifth Sunday after Easter.
19. }
20. } Rogation days. Fasts.
21. }
22. Ascension-day.
23. Friday. Fast.
25. Sunday after Ascension.
30. Friday. Fast.

INVOCATION IN SPRING.

BY C. M. P.

Long-drooping Hope lifts up her head
And hails the enchantress, Spring,
Whose magic wand brings fields of green,
Soft, azure skies and flowery sheen,
With song-birds carolling.

As these propitious vernal gales,
Fragrant as air of Eden,
Come to revive the slumbering earth,
To summon bloom and beauty forth,
In gloomy crypt long hidden,

So come, O Spirit from above,
To this dark, frigid heart;
Breathe on my soul, O Holy Dove,
Melt icy coldness with thy love,
Life, light, and warmth impart.

Mute nature greets with rapturous thrill
This resurrection-time,
And waits with wide-extended palm,
Recipient of the quickening balm,
Faithful to laws sublime.

Thus, Lord, my thirsting, longing soul
Waits suppliant before Thee;
Send kindly forces, sun and rains,
E'en floods to make these arid plains
Bloom and bear fruitfully.

For Thou dost till consenting hearts—
'Tis Thy Divine employ
To plough the soil, to sow the seed,
To water, tend with fostering heed,
And harvest sheaves of joy.

MARIE; OR, THE CHILD OF ADOPTION.

An O'er True Tale.

BY E. H. F.

Chapter I.

"Our birth is but a sleep and a forgetting;
The soul that rises with us our life's star
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter darkness,
But trailing clouds of glory do we come
From God, who is our home—
Heaven lies about us in our infancy."
—*Wordsworth.*

Madame Montague's *Pension* stood in the Rue de la Fayette, the broad, new street which leads to the "Chenin de fer du Nord." For several years it had ranked foremost among Parisian boarding-houses for its convenient, airy location and the liberality and cleanliness of its *cuisine.*

In consideration of these exceptional virtues, it was, at the opening of our tale, a favorite resort for English and American sojourners in Paris. Its quiet, orderly comfort induced the patronage of the former, while its good resident society attracted the latter.

Madame Montague was a handsome widow of forty years, rather pronounced in manner, but admirably adapted, by the native independence of her character, to contend with those incongruous elements of "broadcast" society which generally meet together under the cosmopolitan roof of a French boarding-house. By her kindliness and tact she generally induced friendships for herself among her boarders, and brought them together in a bond of social harmony.

She was a well-educated woman of the middle class, who had known better days. Her husband, Mons. Felix Montague, had for several years before his death occupied a responsible position in the *Banque de France*, during which time his wife had enjoyed all the advantages of a good social standing in some of the best circles of the Faubourgs. Having no children, they lived from year to year absorbed in their social enjoyments—as so many Parisians do—with very little regard for or thought of the future; therefore, when Mons. Montague suddenly died, his widow found herself standing in face of the sternest realities of life—a vision most suddenly presented to her—alone, unprotected, and, save for the administration of commonplace sympathy, indifferently expressed, pretty much forsaken by the high circles in which she had so conspicuously moved.

Had she been a woman of ordinary *calibre*, this sudden fluctuation of fortune would have paralyzed her energies upon the threshold of life; but she possessed a strong, enterprising spirit, which rose firmly under the burden placed upon it—rose to face, for the first time, the necessity and with it the steady resolve of a "life's prime purpose." Nor did it grope blindly amid the chaos and confusion of a misty mind, or stand still for circumstances to right themselves; but, looking ahead cheerfully with the eye of hope and faith, she saw her success in the future depending simply upon her own integrity and enterprise, and she hesitated not to launch out boldly in its direction.

It is not our purpose to follow this *dame du peuple* through the vicissitudes of life which finally led up to her present success, but rather to deal with a few prominent events which occurred about the time we present her to the reader, and which claim more immediate interest and form the ground-work of our narrative.

Madame's fine face wears a perplexed expression, and her cheeks are tinged with a fervid glow as she sits in her *bureau de service*, on the first floor, on a fine, fresh morning in early winter, listening to the refined and benevolent inflections of a man's voice, exerted in vigorous tones of advice and expostulation. The pale lineaments of this man's face are cast in a patrician mould, and his mild blue eyes denote unusual, far-sighted intelligence. It is impossible to regard him without becoming imbued with a general idea of the hidden treasures of knowledge and experience somewhere stowed away in the recesses of his mind, or without looking forward with expectant pleasure to the exposition of any subject he may introduce. There is no impress so calculated to sway the mind of the appreciative stranger upon presentation as that of scientific attainment, or to cause him to ignore personal defect so completely. The fact of this man's person being somewhat ungainly and his bearing awkward were points of small consideration, when compared with the instructive flow of language which fell from his lips, and the graceful and sensible adjustment of his ideas and sentiments. He was a good reasoner and a profound thinker, this Herr von Hüldenberg, and the greater portion of his life had been devoted to the attainments of literature and science. But at this moment the materialities of life seemed to occupy his mind, and their importance to tinge his manner with unusual force for one of his classic repose and quiet dignity.

Herr Von Hüldenberg had occupied a conspicuous position in Madame's *Pension* for the past four months, both as a man of science and an interesting invalid. Worn down by the labors of a Heidelberg college, he had removed temporarily to Paris for respite and medical advice. During his stay the admirable traits and substantial charms of Madame Montague had awakened such warm sentiments within his bachelor heart that he finally offered, in exchange for the life-long possession of the object of them, the proud title of Von Hüldenberg, a name of *ancien régime*—one identified with professional dignitaries through long ages back.

Madame had regarded this proposition favorably, for she was keenly alive to the importance of a good alliance. While she would not like a husband's prerogative to interfere with the independent mode of life she pursued, she realized the great advantage she would derive from the protection of a married name, and especially from one of such distinction. Thus, at the present moment of this worthy lady's history, after mature deliberation, she had determined to blend the substantial results of her industry with the time-honored prestige and dignified position of the refined German professor, believing that she would thus attain a most comfortable contentment for life's journey. Nor did it occur to either of these unaffectedly sensible people that the difference in their occupations would place their marriage in the light of a *mésalliance.* They rather looked to a combination of materiality and refinement of pursuit for the establishment of a life-long harmony.

The expression of perplexity so plainly visible on Madame's brow on this especial morning was not the offspring, then, of indecision upon this important subject, but of a business matter still undecided between them.

"It is important, *chère madame*, that this settlement should be made before we are married, for the prevention of any disaster which might arrive to the property afterward through accident or imprudence on my part; and I must call your attention again to the reasonable advice I have already advanced upon the subject of placing your uninvested capital in the Bank of England at this juncture, or, if you prefer, of allowing me to inform myself of some safe investment in English stocks, which will yield you an income from the principal."

The professor was quite earnest and appealing in his tones.

Madame Montague still hesitated.

"I fail to perceive," she presently said, "the necessity of transferring any portion of my property to another country, being a native-born French citizen, and feeling the most perfect confidence in Parisian investments. Besides, if you think it advisable to place my capital in England, you must deem the holding of this house unsafe."

"I think the safety of this property entirely dependent upon the vicissitudes of the war, which, to my mind, seems imminent," replied the professor. "These are times which are

causing even the wisest men to ponder seriously. The councils of the *Corps Legislatif* are being swayed by questions of the most vital importance to the imperial government. France seems almost anxious to rush into a war, and who can tell what horrible contingencies may be the result?"

"And even if she does, *mon ami*, I apprehend no ultimate danger to the imperial government," replied Madame Montague, with a little touch of pride. "France was never so powerful and prosperous as now. I can realize no danger to our beautiful city, or final disaster to the French arms."

"Her present wealth and prosperity are not necessary sureties for her ultimate success," replied her companion. "That will depend upon the loyalty of her subjects to the imperial arms, and the wisdom of her military leaders. If the events now pending culminate in war, all the wonderful powers of the emperor's mind will be called into requisition for the consolidation of the French people to prevent those inflammable factions which have in past history deluged the streets of Paris in blood and dethroned a sovereign power. The present high standard of civilization to which they have attained as a nation has in no manner changed their natures. They have simply been governed by a man who understood their needs and necessities, and who lived to indulge them. He has, during his reign, united the people of France in the common pursuit of pleasure and congenial employment. His tact and far-sighted wisdom have kept the French people pleased with themselves. There has been a long and peaceful lull of the storm during his reign. But if his intellect fails now (and it is whispered among the wise ones that it is on the wane), the imperial government stands upon a tottering foundation. Your beautiful city may be laid ruthlessly in ashes before the war be ended."

Madame Montague sat with downcast eyes listening to this harangue; the lines of perplexity which had marked her brows giving place to an expression of anxiety.

"I know nothing of these matters, of course," she remarked, presently, "but I see the wisdom of your precaution; and I feel perfectly willing to follow any advice you advance for the protection of the property, which is the result of my own industry. If the present indications of war pass away, we can easily transfer it back."

"And if they do not, it will furnish you an asylum elsewhere during the struggle," responded the professor, while his face resumed its usual serenity of expression at her final acquiescence in his wishes.

At this juncture of the conversation they were disturbed by the sound of voices raised in anger from the apartment of the *concierge* below.

"What a noise!" exclaimed Madame Montague, hurrying to the head of the stairs and calling to Mons. Varens, the janitor, in a voice of command.

"I am indeed sorry madame has been disturbed again," sounded the servile voice of an old man who came shambling up the steps, and stood in apologetic attitude in her presence. "It is the fault of Marie again which has caused the trouble and noise."

"What has she been doing?" demanded Madame, in some impatience. "This is the third time within a fortnight that my house has been disturbed by the altercations in your apartment, and I wish to know the exact cause of them," sitting down with a determined gesture.

"And by our blessed lady, madame, shall you know the whole truth of the matter," responded the old serving man, bowing himself reverently.

"The good *curé*, Father Alphonse, has given notice of the approaching *fête* of the first Communion for the Sunday-school children of our church; he comes daily to instruct us in all the necessary preparations for the occasion, and the good Sisters of the hospital have made Marie a beautiful white dress and veil to wear; and will you believe, madame, the wicked child boldly avows that she does not wish to partake of the Holy Communion or to attend the *fête?*" And his voice came forth in a suppressed tone, as though uttering blasphemy.

Madame's eyes opened wide at this announcement. Such boldness in a child of tender years—one reared in the bosom of the Roman Catholic Church—was very shocking to her.

"Has she shown this spirit before?" she inquired.

"Not in words so bold, madame, but for some time past she has been very careless of her church duties, has seemed even unwilling to attend confession, and of course, madame, this is grievous to us, for the good Father Alphonse looks to us for the spiritual guidance of this child's daily life. We have tried gentle means and persuasion, and they have failed; we have been forced several times lately to punish her for her wickedness."

"Send Marie up to me," said Madame Montague, decisively; "she has ever seemed a good child; I will judge her conduct in this matter from my own standpoint."

The old *concierge* vanished, and soon after a timid tap at the door was followed by the entrance of the little girl. The remains of distress were still visible on her sensitive face: a pretty, fair child, with an innate refinement radiating from her *personale*, showing above the coarse habiliments of the *bourgeois* class which covered her delicate frame with decided effect, leaving upon the mind an impression of incongruous elements intimately brought together. There was a sad, dejected expression upon the gentle face as it lowered under the scrutiny of Madame's penetrating eyes; and the little girl stood nervously twisting the corners of her black alpaca apron, evidently expecting severe rebuke, and preparing herself for the shock. The humility of her bearing was very different from the manner of defiance Madame had been led to expect, and her kind heart instantly suggested a gentle feeling toward the poor little waif whose fate had thrown her amid such uncongenial surroundings as those below must prove.

"What is this I hear of you, Marie?" she kindly inquired, after regarding her in silence a minute. "Your parents are complaining of your neglect in attending confession and your blasphemy against the Holy Church; for, know you not that for a child who has been reared in the very bosom of the Church, and who has been consecrated in infancy to it, to refuse the Holy Communion is to commit a heinous sin?"

At these words Marie's tears began to flow profusely.

"No, madame, I did not know it was a heinous sin to decline to commune at the coming *fête*," she responded. "I have been thinking it all over night and day, and I cannot get my own consent to commune when my mind is so disturbed about confessing to Father Alphonse."

"Why, what wickedness have you been doing, child, that you cannot confess to the good Father? He is gentle and indulgent to the children of the Church, and confessing your sins to him will be the very best preparation you could have for your coming *fête*."

"I have not been doing any wickedness, madame," replied Marie, more firmly, with a little touch of pride in her childish voice, "at least not knowingly; but for several weeks past I have been endeavoring to confess my sins in private to my Father in heaven, and I like it better than confessing them through another person. It makes me feel better, and I cannot believe it is wrong, for the Bible tells us all to do it." Her voice was quite firm now, and she had left off twisting her apron in nervous alarm.

"The Holy Church furnishes its communicants a ritual of prayer for all private needs, my child!" responded Madame Montague, becoming deeply interested in this peculiar discourse. "All that is necessary for the soul is contained in our Church ritual. From whom have you been getting these new, strange ideas? And why are you setting up forms by which to worship without the sanction of the good Father? Are not the forms of our Church sufficient for the spiritual needs of a child of thirteen?" and her face began to show signs of annoyance.

The child's expression of "confessing through another person" had struck her Churchly mind unpleasantly, but she realized in the same instant the absence of intended irreverence by the earnest manner which accompanied the words, and mentally concluded that some outside influence had been brought to bear which had filled Marie's head with these new ideas, the impropriety of which she did not realize at the moment of expressing them.

During the scrutiny which these thoughts penetratingly suggested Marie's sensitive face became disturbed by contending emotions. She evidently dreaded to answer Madame's inquiries directly, for fear of involving some one else; but her reply, when it came, was, in its purity and intelligence, more direct than if she had given every earthly authority in the calendar.

"I get my ideas from the New Testament, madame," she replied, returning the gaze bent upon her steadily.

"And how can a child of your years and education understand the contents of the New Testament without the guidance of the good father of the Church?" rejoined Madame.

"I cannot understand all that I read, to be sure," answered the little girl timidly, humbly; "but there are passages which seem perfectly plain, even to a child's mind. When Christ says, 'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God,' I feel that even I, in my childish ignorance, may go to Him in prayer and ask His love and protection; but Mère Varens says it is wrong for me to pray except by the prayers of the Church, and she tells Father Alphonse when she finds me reading any books except those he gives me, and he puts me *en penitence*."

Madame Montague's face underwent a variety of expressions during these remarks, one of wonder, at the maturity of thought contained in them, predominating. For the

first time she turned to Mons. Von Hüldenberg for assistance in convincing this child of her error, but the words were arrested on her tongue as she caught the expression of genuine sympathy and interest he had fixed upon her little antagonist. She knew that he was not a member of the Roman Catholic Church, but it had not entered into her mind that his direct sympathies were elsewhere placed. She was, therefore, suddenly startled when he said, holding out his hand to the little girl, and beaming upon her a benevolent, encouraging smile, "Come here, little one, and tell me how long you have been indulging in these religious thoughts. Nay, nay, be not afraid," he added, as Marie hesitated in some embarrassment, casting a frightened glance toward Madame Montague, "no harm shall come to you for reading your Bible or talking about it; I feel interested in listening to your remarks."

Thus encouraged, Marie advanced and placed her hand fearlessly in his.

(*To be continued.*)

THE FOURTH SUNDAY AFTER EASTER.

Acts viii. 14-17.

"Now, when the Apostles which were at Jerusalem." This was probably the whole apostolic body. There was as yet no occasion for them to separate, since the Church was confined to the limits of Palestine. Later on, in the Acts and in St. Paul's epistles, it appears that only a portion of them remained, but at this time the work of sending was undoubtedly the act of the whole apostolic college.

"That Samaria had received the Word of God." This was not the city, but the region, according to Meyer. The name of the city anciently called Samaria was the Sebaste. Verse 9, in speaking of the people (ἔθνος) of Samaria, seems conclusive on this point. Verse 5 says that St. Philip, the deacon, went down to the city of Samaria. But this rather signifies to the capital, or else to "a city," and Samaria is there used in the sense of the country. On the other hand, Bishop Wordsworth holds that it was "*the* city of Samaria." The method of the early Church was undoubtedly to begin with the capital, or chief cities, and work outwardly from thence.

The more probable interpretation is in favor of the larger sense, since the evangelizing of Samaria was a new departure, and in verse 31, chapter 9, the Churches "throughout all Judea and Galilee and Samaria" are spoken of, showing the use of the name in the fuller sense.

"They sent unto them Peter and John"; two apostles are chosen for this work. One of them, St. John, had been of those who wished to call down fire from heaven on a village of the Samaritans. Now he goes to call down the true fire of the Holy Ghost upon that same people. It is to be noted that the apostles "send" Peter and John. According to the Romish theory, it should have been Peter, who, as head of the Church and vicar of Christ on earth, should have sent his legates. Here it is made evident that for the full communion of the Church the baptism administered by a deacon was not sufficient. The Samaritans had "received the Word of God," and this unquestionably could not be a mere formal and external reception, but was manifestly incomplete. The apostles, as a body, and acting under the direction of the same Spirit, determine this matter, that something more is necessary.

"Who, when they were come down, prayed for them." That is, for the converts who had been baptized.

"That they might receive the Holy Ghost." Prayer is an essential part of confirmation, and it must be prayer for the express object. See the prayer in the Confirmation Office immediately before the laying on of hands. That not only asks for the gift of the "Holy Ghost, the Comforter," but defines the sevenfold offices and nature of the same Spirit.

Verse 16 is, in the Authorized Version, put in parenthesis; but there seems no reason for this according to the original, as it is in strict continuation of the narrative. This may have been done, however, to mark the peculiar character of this fact. In the record of the conversion of Cornelius (Acts x. 44–48), the Holy Ghost falls upon the hearers previous to baptism, and that, too, is mentioned expressly as an exceptional circumstance. The inference is clearly that the gift of the Holy Ghost was, as at the day of Pentecost, an accompaniment of baptism, but that for the completion of baptism was needed also the laying on of apostolic hands.

The spirit of interpretation which sets one text against another, and picks out here and there scattered fragments wherewith to patch up a system of its own, will make use of one or the other of these places exclusively; but the three taken together can only be reconciled in the way of the Church's interpretation. Baptism gives the Holy Spirit, yet the Holy Spirit may move a person to seek baptism. Else could not adults be rightly baptized, since to approach that sacrament without any true understanding of it or right desire for it would be sacrilege; and a person not moved by the Spirit at all would have neither understanding nor right desire. Yet the gift was not in this case fully given; in other words, it was not a conscious possession and presence. The teaching of the Book of the Acts is very full and remarkable. It shows that baptism can confer the Holy Ghost—as witness the day of Pentecost; that the Holy Ghost may be given to move to baptism—as witness the centurion Cornelius; that the laying on of hands by an apostle is needful to complete it, as in this place, and that it must be rightly administered baptism, followed by the laying on of hands, as is shown in Acts xix. 1–6.

It is to be noted in this place that, as in that last cited, baptism is spoken of as in the name of the Lord Jesus. Unquestionably this is baptism in the Name of the Father, Son, and Holy Ghost, but is here so designated probably for the sake of brevity. But this is very important, as proving that the name of the Son is coequal with the other two. Unitarianism cannot answer places like this. If Christ Jesus was only man, the omission of the Father's name becomes a manifest blasphemy.

It is shown by verse 18 that the gift of the Holy Ghost was accompanied by external manifestations, since Simon Magus *saw* that it was given. Yet though he had been baptized and believed, he evidently had received no clear and guiding presence; his heart was not right in the sight of God. This may throw some light on this difficult place. The laying on of the apostles' hands was needed to the proper and full spiritual enlightenment of the baptized. Baptism is not useless, or a ceremony, or ineffectual, but is yet incomplete where more may be had.

Verse 17 shows the necessity of confirmation to the completion of Christian membership. This place is undoubtedly recorded for the express purpose of teaching this. And since—though Philip, the deacon, was a duly commissioned minister—his baptism was not enough, and he had no power to administer the laying on of hands, but apostles were needed, it is clear that for this work the apostles must have left successors, or else a needful and all-important work would have fallen to the ground. It is only with the ceasing of an apostolic ministry that any bodies of Christians have found out that confirmation was not required. If it was necessary that SS. Peter and John should come from Jerusalem to Samaria in order to lay hands on these baptized converts, it would be necessary for them to continue in life to this day, or else to be able to transfer the same office and duty to others.

Undoubtedly, as Bishop Wordsworth observes, this manifestation and full effusion of the Holy Spirit was given in order to secure the administration of the rite in perpetuity to the Church. At first adults alone would be baptized, but presently infants also, when confirmation would become more essential to the completion of baptism, especially when infant baptism should pass from the exception to the rule. And this is undoubtedly in preparation for that change. Confirmation, therefore, indirectly implies infant baptism; and since it is so expressly recorded, there is hardly any room for doubt that when St. Luke wrote the practice of infant baptism had begun, and that other places, which imply as much, must be taken in this sense. For instance, the baptism at Philippi.

*CONFIRMATION.**

BY THE REV. J. I. MOMBERT, D.D.

Acts viii. 14-17.

When the apostles at Jerusalem heard of the extraordinary success which attended the missionary efforts of Philip in Samaria, they were deeply impressed with the significance and importance of the event. Samaria, it should be remembered, had been blessed with the personal ministry of our Lord, and the last of His recorded words, immediately before His ascension, charged the apostles: "And ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts i. 8). It was doubtless in obedience to this charge that Philip was sent to Samaria.

The Samaritans were not Jews; the modern notion that they were a hybrid race is not countenanced by anything found in the Bible, and was unknown to Christian antiquity; they were a people of pure heathen extraction; and, according to Josephus, "the Cuthaeans had formerly belonged to the inner parts of Persia and Media, but were then called 'Samaritans,' taking the name of the country to which they were removed (*Ant.*, x. 9, §7)," by Esar-haddon, king of Assur, or by the great and noble Asnapper (which is either a Chaldee corruption of the first name or the name of a general), to whom they themselves attributed their colonization" (Ezra iv. 2, 10).

An old, deeply-rooted, and seemingly invincible feud existed between the Jews and the Samaritans. The latter rejected the Old Testament, with the sole exception of the Pen-

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tateuch; they denied hospitality to pilgrims on their way to Jerusalem; they would waylay, rob, and murder them; they are charged with defiling the Temple at Jerusalem by scattering dead men's bones on the sacred pavement (Jos. Ant., xviii. 2, § 2). The Jews, on the other hand, perpetuated the enmity in casting suspicion on their copy of the Law, in forbidding all intercourse with them, and treating them with an almost incredible contempt. Anything a Samaritan had touched was unclean; he was cursed in the synagogue, disqualified as a witness and a proselyte (see Ecclus i. 25, 26; Luke ix. 51–56).

The reception of the Gospel by Samaria was the first instance of the catholic character of Christianity as opposed to the narrowness of Judaism. The converts of Philip believed and were baptized, but they had not yet received the Holy Ghost. The Apostles, therefore, deputed two of their number, St. Peter and St. John, to impart unto them that gift. That Philip had received the Holy Ghost can hardly be doubted, when we read that he wrought miracles (verse 13), and was prompted by His suggestion to join the eunuch (verse 29) and led away from him by His power (verse 39). If, then, he had received the Holy Ghost, why did and could he not impart the gift to his converts, and why was the presence of two apostles required to set the confirming seal to his work? The simplest and briefest reply is to say that Philip was not an apostle; and although endued with the Holy Ghost, had not been clothed with authority to transmit the gift to others.

The subject, however, is not altogether free from perhaps inexplicable difficulties. The Holy Ghost, for instance, was poured out on Cornelius and his household before they were baptized (Acts x. 44–48). The fact is, that in the first age of the Church there were visible miraculous tokens of the presence of the Holy Ghost, which disappeared at a later period, when the transmission of His presence was effected through the instrumentality of the apostolic ministry.

The prevailing view in this Church is that confirmation completes the sacrament of Holy Baptism, and that it is an apostolic rite. The Latin Church regards confirmation as a sacrament, and makes chrism, or the ointment, not without a conflict of opinions among her own doctors, its matter or substance. According to the rigid definition of a sacrament in our Catechism, confirmation is simply an apostolic rite.

An apostolic rite, because, after the example of the apostles in the case under notice, their successors have from the earliest time practised it. In this Church its administration is restricted to the bishop; in the Greek Church it is indiscriminately performed by bishops and priests; and historic data are not wanting that sometimes that authority has also been delegated in the Romish communion to abbots and other priests.

The circumstance that the apostles at Jerusalem sent Peter and John to Samaria to confirm the converts there affords incidental proof that the alleged primacy of the first-named apostle is utterly unfounded in fact. He was only one of the apostolical college, and *sent* with his brother apostle on this particular mission.

On their arrival they prayed for those who had been baptized in the name of the Lord Jesus, that they might receive the Holy Ghost. In strict conformity to their practice, the bishop in this Church, in administering confirmation, intercedes with God on behalf of the candidate, and implores for him the gift of the Holy Ghost.

The apostles then laid their hands on the Samaritan candidates, and they received the Holy Ghost. Still closely following the apostles' example and practice, the bishop lays his hands upon the head of each several candidate, and again invokes Divine grace and protection.

The outward conformity of our mode of administering confirmation to the apostolical example is therefore well established. Still, it is important to bear in mind that in primitive times confirmation followed immediately on baptism. Tertullian and Cyril refer to the candidates as being first baptized, and, immediately on coming out of the water, anointed with chrism and receiving imposition of hands. But when it was difficult to obtain a bishop, or when heretics were reconciled (who were not rebaptized), and, later, when from the prevalence of infant baptism it was deemed more profitable and edifying to delay confirmation, its separation from baptism became all but universal. This separation, with the attendant preparatory training, caused, in the words of Hooker, children to be "seasoned with the principles of true religion before malice and corrupt examples depraved their minds."

That this is the design of the Church is abundantly clear from the concluding rubrics at the end of the Catechism, from the preface in the Order of Confirmation, from the interrogatory, and the prayers of that service.

Partly from what has been said, and partly from what, for want of space, we have not been able to produce at greater length, confirmation may be defined by the following particulars:

1. It is not a sacrament, instituted by Christ himself, but a venerable rite, practised by the apostles, and, after their example, recognized and enjoined by the Church.

2. It is neither a substitution nor a repetition of the Holy Sacrament of Baptism, but a ratification and confirmation of its graces in the solemn assumption of the baptismal vows and promises, and in the renewal of the baptismal confession and profession of faith.

3. While it is not now accompanied by visible tokens of the Presence of the Holy Ghost, it is, to receptive and devout hearts, laden with incalculable spiritual benefits.

The careful preparation of catechumens for confirmation is matter of great anxiety and deep spiritual interest with the good pastors of the Church, and their work and labor of love should be heartily reciprocated by the catechumens. The sound instruction they receive on the most momentous themes, from every particular of Christian duty and religious practice to the most sublime truths of our holy faith, should fall on ears quick to perceive, and on hearts eager to give their undivided love to the Shepherd and Bishop of their souls. No consideration of earth, of flesh and blood, of pleasure or ambition must check the ardor of their love, the generous promptings of their gratitude, the sincerity and courage of their unfaltering purpose never to "be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldiers and servants unto their life's end."

If these are the feelings, these the convictions with which they severally utter the two brief monosyllables, "*I do*," at the time of their confirmation, there is every reason to believe that the bishop's intercession, prayer, and blessing, solemnly offered for them, will redound to their own felicity and to the glory of God, by the Holy Ghost inhabiting the temple of their souls, and daily increasing in them His manifold gifts of grace—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear.

ENCORE

BY JULIET C. MARSH.

Out of the South, sweet lands,
Borne over seas in bands,
By strong sea winds that blow—
Home coming, ere the June,
To set the North in tune
From silence of the snow—
Swallow and lark and thrush, the birds of a thousand springs,
With flutter of song and heart, and stir of a thousand wings.

Over the silent earth
A sweet new song of birth
Passes from deep to deep,
Waking the echoes clear
In mountain caverns drear,
Where winter stays to sleep.
Swallow and lark and thrush, how many songs do you know,
Learned in the land of the sun, where the red south roses blow?

Through all the East and West
Glad birds now build their nest,
For Love's sweet by and by;
Where, while one soars and sings,
One, folding happy wings,
Shall, brooding, cease to fly.
Swallow and thrush and lark, in the sun or the soft spring rain,
Each in its way builds best, nor any shall build in vain.

Fair grow the days and long,
Sweet is the air and strong
With winds from hill and sea.
Under the wide arched sky
From dawn till dusk they fly,
While earth holds jubilee.
Swallow and lark and thrush, what do you know as you sing
Of Time's dead years? To you this is the world's first spring.

AN INDIAN SIMON MAGUS.

Mr. Ditcham writes as follows in the *Mission Field*:

"My district has been troubled by an Indian who gives himself out to be some great one—a prophet sent by God to turn the people from their sins. He has gained a vast influence, which I fear he will use to our harm. About a fortnight ago there were 500 Indians assembled at Spuzzum to meet him. They came, most of them, from the country above Spuzzum—from Lytton, Nicola Valley, Lilovet, and other places; but I hope, now that Mr. Good has returned to his post, the movement will be checked. I have visited the prophet three times, under difficulties which we get so used to in this country that to write about them would cause the feeling in myself that I was boasting and delighting in vain glory. There is such a great amount of pleasure, when one is in full health, in overcoming the difficulties of travel in a new country, that I, for one, at present think it capital fun. The prophet is to-day—April 4th—just across the river. He is going on a visit to the Thompson river Indians. I sent for him just now to come and show me some of his tricks. He has one which I should much like

to see. He holds a bottle up above his head and prays to God, and the bottle becomes full of medicine. I said that if he would do this before me I would help him. He returns answer that if he performs before white men God will be angry, and cause the Fraser river to rise and sweep us all away. I have sent him word that to-day the steamboat is here, and he and the Indians can go on it if the river Fraser rises, and go to Victoria, and the white men will stay and be drowned; and that as I am a pretty good swimmer I am not afraid. I have had no answer yet, but have been teasing the Indians for being so stupid, and telling them of the promise of God not to destroy the world again by water.

"The prophet has (1) changed the day of rest from Sunday to Wednesday.

"(2) Says God spoke to him in a dream.

"(3) Says he can control the elements.

"(4) Says that all those Indians who don't follow him will, after death, be changed into birds and beasts.

"(5) Can cause an abundance of salmon and berries to come."

THE QUEEN FESTIVAL.

BY JULIET C. MARSH.

In the ancient Church the celebration of Easter lasted eight days; and this was the favorite time for performing the rites of baptism. All courts of justice were closed; slaves received their freedom; debtors were allowed to go unmolested; and, the severities of the Lenten season being over, the people gave themselves up to general festivity.

Hone, in the "Book of Days," gives many interesting accounts of the various Easter observances in the different countries. Beginning with the earliest civilization, we may trace from year to year a gradual rise and improvement in the character of the amusements of the people.

A custom once prevailed in France of stoning Jews at this season, and Dulaure, in his "History of Paris," tells us that the viscount of Rochechouard, having visited Toulouse at Easter, the authorities ordered a Jew to be beaten in his honor, an office performed with so much vigor that the victim expired on the spot.

Anciently, in England, distributions of cakes were made to the poor every Easter-Sunday. Brand, in his "Antiquities," states that in 1785 six hundred cakes were thus disposed of, and two hundred and seventy loaves of bread, each weighing three and a half pounds, together with a certain quantity of cheese. The practice of archery and the game of ball were favorite sports at Easter-time, the latter being participated in by the priests of the churches, who made the game a part of their service. Easter in Ireland is celebrated with great rejoicing; and on the evening of Holy Saturday preparations are made for the finishing of Lent. The season of fasting is "watched out," and at twelve o'clock is heard the clapping of hands and the joyful cry, "Out with the Lent!" There is also a superstitious belief in some parts of that country that the sun dances in the sky on Easter-morning. In many places, particularly in the East, it was customary to erect on Good-Friday a sepulchre or rude building to represent the tomb of our Lord. In this was placed the host, a painted image of wax. People were set to watch it until Easter morning; then the figure of Christ was removed, and great rejoicings made. This practice was founded upon the ancient tradition that the second coming of our Lord would be on Easter-eve; and sepulchre-watching remained a custom in England until the Reformation.

Another observance was the extinguishing of all fires in the churches on the night before Easter. These were rekindled anew from light struck from a flint which had been blessed by the priest. The Paschal Taper, typical of Christ, who conquered hell, was perfumed with frankincense, and was always an important feature in the ceremonies. In 1557 the great Easter-taper at Westminster Abbey was three hundred pounds in weight. Mr. Blanco White, in giving an account of the ceremonies in the cathedral of Seville, speaks of the great paschal candle: "It is set by the side of the high altar, and is a pillar of wax, nine yards in length, thick in proportion, and stands on a marble pedestal; it weighs two thousand pounds, and is cast and painted new every year, the old one being broken into pieces after the celebrations of Easter. This sacred torch is lighted by the fire struck from a flint, and it burns during service until Ascension day. An iron rod, furnished with steps, like a flag-staff, is placed beside it, so as to admit of a seat on a level with the end of the candle; from this a chorister lights the wax pillar, and draws off the melted wax with a large iron ladle."

The most characteristic Easter rite, and the one most widely observed, is the use of Pasch eggs. This custom has been traced to the Mohammedan anniversary of the creation and deluge; and on other authority we are informed that it is found among the Egyptians, Persians, Greeks, Gauls, and Romans, among all of whom an egg was an emblem of the universe. The Jews adopted it to suit the circumstances of their history, and it was used in the feast of the Passover, together with the paschal lamb. They were usually stained with dye woods, herbs, and the flower of the broom. People made presents of them sometimes they were kept as amulets, and games were also played by striking them against each other.

In the moorland parts of Scotland it has long been the custom for the young people to go out early on Easter morning to search for wild fowls' eggs for breakfast. Those who find them are esteemed particularly lucky, and good fortune is supposed to follow them throughout the year. In a royal roll of the time of Edward I., preserved in the Tower, appears an entry of eighteen pence for four hundred eggs, bought for the court at Easter. These were stained, ornamented with gold leaf, and presented to the members of the royal household. In Russia, during the fifteen days that constitute the Easter carnival, the people supply themselves with eggs, variously colored, which they send or give to each other as presents. When they meet during this time they salute with the words, "Christ is risen," to which the other having answered, "He is certainly risen," they kiss each other. He who salutes first is obliged to present the other with an egg; no one of whatever rank or sex being allowed to refuse either the egg or the kiss.

Another characteristic observance, derived from the Romish Church, is the eating of tansy pudding on Easter-day—tansy symbolizing the bitter herbs of the Passover feast; but to prove a proper abhorrence of the Jews, quantities of bacon were also consumed on this day.

Easter is observed in the Tyrol with every ceremony. Bands of musicians, for which the Tyrolese have ever been famous, traverse the valleys, singing the beautiful Easter hymns, calling out to the people in their doors, who join them in the choruses. Their Spanish hats, with broad brims, are decked with flowers and ribbons. When the night comes on they bear torches of lighted pine wood, which throw weird shadows over the picturesque scene. The Pasch eggs are not forgotten, but are given to the singers for their carols by the good housewives.

A gentleman, giving an account of Easter in Tangiers, Africa, says: "At break of day twenty salutes of cannon announce the festival. Shortly after the pacha proceeds with his troops to a plain outside of the city gates, where a lamb is sacrificed. The pacha plunges a knife into its throat; a Jew then seizes the animal and hastens off with it to the mosque. If the animal is still living when he arrives there, it is a sign that the year will be a good one; if the contrary, great lamentations and groanings are made. Every man offers, according to his means, one or more sheep; this is done in the open street. The festival continues eight days."

Easter being the grandest Catholic festiva of the year, the Church puts on all her pomp and splendor, which is seen to the best advantage in the noble cathedral of St. Peter's at Rome. On this day the pope himself goes thither in a grand procession, and officiates at high mass. Extensive preparations are made for several weeks previous, and the church is richly decorated for the occasion; the altars are adorned with flowers, and the lights around the tomb and figure of St. Peter are lighted anew after their temporary extinction. The daybreak is heralded from the castle of St. Angelo by the firing of cannon, and at an early hour carriages, filled with ladies and gentlemen, are seen driving toward St. Peter's. The following description is given by an eye-witness:

"The church is lined with guards in their uniforms of gold and scarlet, with waving plumes of white ostrich feathers. The grand centre aisle is kept clear by a double row of armed men for the great procession, the approach of which is announced by the blast of trumpets. Priests advance, loaded with increasing magnificence as they ascend to the higher orders. Cloth of gold and crimson velvet; mantles of ermine; mitres and crucifixes glittering with jewels; priests and bishops and cardinals, with flowing trains and attendant train-bearers, fill the great length of St. Peter's. Lastly comes the pope. From his home in the adjoining palace he is borne into the church seated in his *sedia gestatoria*—borne on the shoulders of twenty *palfrinieri*, his robe of white blazing with gold and precious stones. On his head is the tiara or gilded cap, resembling a triple crown, and which is supposed to signify spiritual power, temporal power, and a union of both. At his right and left side are carried the *flabelli*, enormous fans, composed of ostrich feathers, in which are set the eyes of the peacock's feathers, to signify the vigilance of the Church. Above his head is borne a silken canopy, richly embroidered and hung with heavy fringe. About half way up the church he stops to pay his adoration to the Madonna in the chapel, after which duty he is carried on to the high altar. Here he is set down upon a magnificent stool, and, his crown being taken off, he assumes the attitude of prayer.

"After serving at mass, he is again borne out through the crowded church with the same ceremony, and appears in the balcony over the central aisle, where, rising from his chair of state, he pronounces a solema benediction upon the multitude below. Every head uncovers, and many of the devout kneel upon the pavement.

"The crowd in front of St. Peter's is immense. After the benediction, papers containing the prayers that have been uttered are thrown down to the people. On the evening of Easter-Sunday the dome and other remote parts of the church are illuminated with colored lamps. Of all the ceremonies at Easter-time over the civilized world, this of St. Peter's at Rome is the most imposing."

THE ENGLISH CHURCH.

I ask myself often, and with ever-increasing wonder, "How is it that that the young members of the Anglican Church are so little acquainted with her claims to antiquity?" These claims are forcibly set forth by the Rev. C. T. Collins Trelawney, M.A., in a work entitled "Peranzabulae," and I have put this book into the hands of several young friends, but have as often received it back again, with the remark that it was tiresome and too hard to understand. I have therefore thought it might not be amiss to make such an abstract, or rather condensation, of this book as would enable the most superficial reader to connect the Church of England, and through her the Protestant Episcopal Church of America, directly with our blessed Lord, through His apostles. Assuring you that there is not in this abstract a single word which is not in "Peranzabulae," I beg you to give it a place in THE CHURCHMAN.

H.

"Can the Church of Rome claim greater antiquity than the Church of England?" (An extract from "Peranzabulae," by the Rev. C. T. Collins Trelawney, M.A.)

No! our enemies themselves being the the judges. Even if, for the sake of argument, we grant their plea that St. Peter was Bishop of Rome A. D. 35, it makes that Church no older than that of Britain, where, as Baronius, the Roman annalist declares, on the authority of an ancient manuscript in the Vatican, the Gospel was first preached by the apostle Simon Zelotes and Joseph of Arimathea, and that the latter came over to England A. D. 35, and died there; and Eusebius positively asserts that the apostles themselves introduced Christianity into Britain, and Dorotheus, Bishop of Tyre, in his "Synopsis of the Apostles," records the landing in Britain of Simon, and states it as a fact that he was slain and buried there; and, moreover, that Aristobulus, who is mentioned by St Paul in his Epistle to the Romans, was ordained the first Bishop of Britain.

Lest some should say that this was a case of good seed springing up and soon dying for want of depth of soil, we would assure them that the Church of England was a *national* Church, *recognized by the ruling power* of the country 136 years before the Church of Rome was. Constantine embraced Christianity only A. D. 313, whereas A. D. 168 (some say even, as Bede, in 156) Lucius, King of Britain, established the archbishoprics of London, York, and Caerleon, in Wales, and twenty-eight bishoprics, thus giving his kingdom to the world as an example of the *first* Christian kingdom. On the death of Lucius, A. D. 208, Severus, the Roman, succeeded to the crown, and there is abundant proof that, through the patronage of princes, especially of Coill, whose daughter Helena married Constantius Chlorus, Christianity made so great progress in the island as to call forth from Origen, in his sixth Homily, the remark that "the divine goodness of our God and Saviour is *equally* diffused among the Britons, the Africans, and other nations of the world."

The importance to which the Church had attained in the early part of the fourth century is proved by the fact that some of her bishops were present at the Council of Arles, A. D. 314, at the Council of Nice in 326, at Sardica in 347, and at Ariminum in 359.

The history of the British Church is involved in some obscurity from the death of Constantine to the final abandonment of Britain by the Romans in 448. But we know that in Cornwall, about the middle of the fourth century, Solomon, Duke of Cornwall, openly professed Christianity. All that is distinctly known at that time of the British Church is that she was outwardly heavily afflicted by the sanguinary incursions of the Picts and the Scots, and inwardly harassed by the Pelagian heresy, which was unfortunately introduced into Britain by Agricola, son of Seresianus, a Gallic bishop. This pernicious heresy soon spread itself through the island. The leading divines yet sound in the faith resisted it for some time, but at length, despairing of their own efforts, they addressed themselves to the bishops of Brittany. The request was answered in the persons of Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, who, by public preaching and the arguments they advanced before a council held at Verulam, succeeded in repressing the heresy for a time. No longer protected by the powerful countenance of the Roman emperors, the British Church was grievously oppressed by the frequent incursions of those predatory tribes who occupied the northern frontier of Britain. In an evil hour the Britons sent deputies to the Saxons, requesting their assistance. The Saxons readily acceded to their request, and in 449, under their leaders, Hengist and Horsa, landed in Britain and expelled the Scots and Picts, but ended by subjugating the kingdom and establishing the Saxon heptarchy. The Saxons were pagans, and it was to *them* that Gregory the Great, Bishop of Rome, sent St. Augustine, the prior of St. Martin, with a body of forty monks to convert them. With such extraordinary success were their labors crowned that they are reported to have baptized, on one Christmas-day, 10,000 Saxons, besides women and children.

It must not, however, be supposed that the British Christians took no part in the work of evangelizing their cruel Saxon masters. It is true that their Church was heavily oppressed; that Christians had been slain by the conquerors at the very altars, and the bishops and clergy hunted down like wild beasts; but the Church was not destroyed; the flame of pure Christianity burnt in many an obscure corner of the island, and many a British preacher emerged from the deep glens and woods of the island to proclaim the joyful tidings of the Gospel in that dark day of misery and oppression. Among the most celebrated of those bold confessors were Hentigern, St. Asaph, and St. Columba, and through their means vast numbers of the Saxons embraced Christianity. This is a point that deserves well to be borne in mind, because it shows not only that the British Church existed, as a distinct and independent Church, at the time of Augustine's arrival, but that she possessed sufficient strength and vitality to extend the curtains of her tent even in the hour of her heaviest oppression.

It was Augustine's policy to undermine the simplicity of religious worship among the Britons, and to work upon the imagination of the wonder-loving Saxons by the means of the gaudy ritual he had imported from Italy. A. D. 602 he convened a synod of British bishops, and proposed to them a scheme for conforming to the Church of Rome, which had already added to the primitive doctrine the worship of images, the flames of purgatory, the efficiency of good works, and the virtue of relics; and, in order to make sure of his aim, was not sparing of promises or threats. On the testimony, however, of the venerable Bede, the demands of St. Augustine were at once rejected, and all foreign jurisdiction over their Church was repelled by the unanimous voice of the assembled bishops. Augustine's failure at the second synod, convened at Augustine's oak, was equally complete, proving thus that the English national Church was a *protesting* Church 927 years before the Diet of Spires, held A. D. 1529.

Augustine then induced Ethelfrid, king of Northumbria, to attempt by arms the subjection of the British Church. He attacked the British at Caerleon (Chester). On the field of battle were 2,000 of the British clergy, totally unarmed, for the purpose of encouraging, by their prayers and exhortations, the spirits of their brave defenders. Ethelfrid, on observing so strange a sight, told his soldiers that whilst these men fought with *prayers* they fought with the *sword*, and therefore he bid them follow, which they did, and killed all these priests in a field near Chester.

After the death of Augustine his successor, Laurentius, sent letters to the Scottish clergy (these Scots were originally inhabitants of Ireland, who settled in North Britain, and were converted by Celestine and Palladius), and earnestly invited them to a conformity with Rome. But the Scots were so shocked at the many superstitions and ceremonies introduced by Augustine into the Saxon worship that they looked upon it as no better than paganism, and Daganus, a Scottish bishop, not only declined sitting at the same table with the Roman missionaries, but would not even lodge under the same roof.

Eadbald, Ethelbert's son and successor, on the death of his father, apostatized from the faith, but consented to be rebaptized on seeing the lacerated shoulders of Laurentius, who pretended that St. Peter had visited and flagellated him severely for intending to give up the mission to the Saxons. Eadbald soon after gave his Christian sister Ethelburga in marriage to Edwin, the pagan king of Northumbria, stipulating for the free exercise of her religion. Edwin, in consequence of his marriage, and by the persuasion of Paulinus, a Roman missionary, embraced Christianity, and most of his subjects followed his example, but on his death the whole of Northumbria relapsed into idolatry, and his queen and Paulinus were compelled to fly from the country. When Edwin had prevailed over his rival, Ethelfrid, the sons of that priest-slaying prince took refuge in Scotland, where they were converted to Christianity. Oswald, the elder of them, returned to Northumbria on the death of Edwin, recovered the throne,

and determined on Christianizing all his subjects. Happily his exile had taught him that this could be accomplished without Roman intervention; he sent, therefore, for missionaries to his friends in Scotland, who at once despatched to him Aidan, a bishop of great reputation. He fixed himself at Lindisfarne, or Holy Island, as did also his successors, Finan and Colman, Scots like himself, "unconnected with Rome, repudiating her usages, and despising her assumptions." Unfortunately, however, Offa, king of Mercia, having slain the king of Kent, agreed, A.D. 789, out of a pretended zeal for the Church, to pay a yearly tax, called Peter Pence, for the support of the English college at Rome. This tax, though at first received as a free gift by the Roman pontiff, was very soon claimed as a right. And to this trifling circumstance may be attributed the origin of those bold pretensions which, in after times, that usurping Church advanced to the submission of the British Church.

When, by a decision of a British synod, held at Hertford, the jurisdiction of Wilfred, sole prelate of the Northumbrian kingdom, was considerably abridged, that ambitious bishop appealed to the Roman pontiff. Agatho, the pope, most readily admitted the appeal, with the artful view of recording it as a precedent for the future subjection of England. Wilfred was, therefore, one of the principal agents in effecting this long-cherished object of Rome, and took an active part in those theological controversies which raged in the north of Britain between the Romanists and the British divines on the subject of the tonsure and the time for keeping Easter. The British Churches followed the practice of the Asiatic, in celebrating the Easter festival on the first Sunday after the thirteenth of the first moon following the vernal equinox; whereas the Romanists held it on the first Sunday after the fourteenth of the same moon. It was not until after a century of contention that the British Church was compelled to yield to the dictum of Rome, and this was the first effectual blow to her independence.

Although St. Dunstan, after his elevation to the See of Canterbury, in 959, compelled the ecclesiastics to put away their wives, he steadily asserted the Church's independence of Rome, and even insisted on the royal supremacy. Several canons were afterward formed for enforcing the celibacy of the clergy, but they failed to produce the desired effect, as the clergy resolutely resisted every law made for that purpose.

The tragical end of the unbending prelate, Thomas à Becket, led, as might be expected, to warm discussions between the pope and the king, which ended, at length, in the complete triumph of the pope. His power was rendered supreme in England by Innocent III., who, working through his legate, Pandolph, upon the fears of the pusillanimous King John, obtained from him, A. D. 1213, a surrender of the kingdom of England and Ireland, to be held from thenceforth under the pope. Continuing, however, her work as a protesting Church, the British Church was the first to raise a loud voice against the corruption prevalent in the Roman Church. The University of Oxford rose in arms against the Dominicans, who had presumed to interfere with the system of education then pursued. Fortunately, too, at this time Divine Providence raised up John Wycliffe, who had the courage to attack these friars, and skill enough to baffle them with their own weapons. In order that the people might be able to judge for themselves of the truth of his doctrines, he translated the Bible from the Vulgate into English. Wycliffe was followed in other countries by John Huss, Jerome of Prague, and lastly Martin Luther. In these things a higher hand was directing the destinies of England, and making Henry VIII. a zealous Papist, the instrument for overthrowing the supremacy of the pope. The king having, after a union of twenty years, conceived doubts as to the legality of his marriage with Catharine of Aragon, who had been his brother's betrothed wife, obtained, while waiting for the pope's decision on this question, the opinion of almost all the universities at home and abroad, armed with which authority he took the law into his own hands, caused the divorce to be proclaimed in his own court, and, in open defiance of papal authority, espoused Anne Boleyn.

The English parliament, which met on the 15th of January, 1534, proceeded to pass a series of acts which formally emancipated the English nation from all further dependence upon the Roman See. Cranmer succeeded, moreover, in obtaining from the convocation and the two universities an all but unanimous denial of any right in the Roman pontiff to claim a higher jurisdiction in England than any other foreign bishop.

On the 15th of January, 1549, the Book of Common Prayer was, by an act of the legislature for the uniformity of the Church service, publicly enjoined on the clergy and people, to be used by them throughout England in their own language, and the Church was cleansed from all the false doctrines successively added by the Roman Church to the apostolic faith, such as the worship of images, the invocation of saints, the virtue of relics, the value of good works, the forced celibacy of the clergy, auricular confession, masses for the dead, the sale of indulgences, and the withholding the cup from the laity.

BLESSEDNESS.

BY THE REV. WILLIAM N. IRISH.

"Blessed is the man who hath not walked in the counsel of the ungodly, and in the way of sinners hath not stood, and in the seat of scorners hath not sat."—Ps. i. 1.

"O the blessedness of the man who." Then followed a pause, which was apparently abrupt. The voices of the singers ceased, and not a note was played upon the instruments of music. Formerly, when a prominent thought which demanded special attention appeared, whether in prose or in poetry, a space was left which prepared the mind for something important which followed. The first sentence forms in itself an exclamation of joy, and is, as it were, a prelude to the Psalms. There was "silence kept for a space," not like that of the Selah, for then there was no voice heard, but only the soft murmuring of the lute breathed forth a divine symphony. This mark, *Pesiq*, strangely enough, appears more frequently in the Psalms; but wherever it appears in the Hebrew Bible silence is enjoined, that earnest attention may be given to that which immediately follows.

In the Psalms we have this beatitude frequently, for it is one. It becomes a prolonged echo of a divine μακάριοι (blessedness), sounding through the ages in every chant that was sung until it fell from the lips of the Messiah with new power and meaning on the Mount of Blessing. With David the blessedness was confined and restricted within narrow limits, for the man; with Christ, the Son of David, it was catholic in extent, for the multitude. In the Psalms, at regular intervals, each one sparkles like a jewel, adds lustre, and throws a brilliancy over the psalm whenever it appears; in the Sermon on the Mount these are brought together, polished, and reset by a Divine hand "in a crown of glory and a diadem of beauty," fit illustration for "the kingdom of heaven." To one of these beatitudes and its relation to Christianity St. Paul alludes when speaking of Abraham's faith, "the blessedness of which," he says, "David describeth."

No more appropriate word could be used as the first for a divine composition like the Psalms, for the first in a composition more than divine, like the Sermon on the Mount. It means, in the one, that praise is the foundation of true religious enjoyment and access to God; in the other, that pure morality must be the foundation of theology, as relating to Christianity in its doctrinal aspect. In this sense the beatitudes of the Psalms and the Sermon on the Mount are one in their influence and teaching. Consider, too, the current names of the Psalms—names by which they were always known. They could not be *tehillim*, psalms, praises; or *shirim*, songs; or *mizmorim*, celebrations; for they were each of these as the circumstances or the services required, without profound thoughts of the Almighty, as conferring upon man such abundant evidences of His love as would bestow a "blessedness," the Divine quality of which the heathen world, under the most favorable circumstances, had never known.

A perfect liturgy must contain all that relates to the well-being of man here and hereafter: everything that will develop the spiritual faculty in all who draw near to God for worship. It must not lack that which leads the humblest *to think;* much less must it lack that which leads all *to feel.* Thought and feeling are the essentials of true worship. In the Christian Church, therefore, devotional familiarity with the Psalms can never be lost except through their public disuse. There can be no liturgy, and no worship worth the name, without their continued and public use. Theodoret, the best commentator, clearly explained them, so that their liturgical use might lead the worshippers to more exalted conceptions of the Deity. For the purpose of instruction, but not at all as distinct from worship, Chrysostom wrote a short sermon upon each psalm as parts of a liturgy in daily use; and thus the early Church had the minds of the worshippers kept in healthy exercise through the intellectual research and study of the clearest thinker of his age, and the feelings spiritually elevated by the golden words that fell from the mouth of the greatest homilist and preacher of any age, whose eloquence led many souls to profound adoration and praise, and so to Christ, for the next psalm relates solely to Him and His kingdom. Following these, not as closely as they ought to have done, modern writers have divided the Psalms into: 1, Psalms of instruction; 2, Psalms of praise—though all are strictly such; 3, Psalms of devotion, *i. e.*, of prayer and meditation—though every psalm is a prayer; 4. Psalms of history; and 5, Psalms of prophecy—which are strictly Messianic. But as the prime factor of a liturgy, invaluable because they are a

component part of it, the Psalms give, under each topic, a recourse whereby the soul can gain communion with God; and so, whether we are immersed in the depths of sorrow or hemmed in with comforts, whether there come upon us troubles or we are delivered from them, or contemplate mercies, new every moment, that one sentence, standing separate from all others, ought to lift up the soul of the worshipper in assured confidence and joy; in thankfulness that it must often be sung in a liturgy which leads the mind to reflection, which leads the soul to the presence of God in His sanctuary.

But let us consider once more that the kingdom of heaven, *i. e.*, the Church of God on earth, dating back from Christ to Adam, and the kingdom of the Messiah, dating forward to the end of the world, are and must be the one universal kingdom; then the fact that the word יהוה, Jehovah, is so frequently used as, we believe, the prophetic name of Christ, the sentence, "Oh, the blessedness of the man," the *μακάριος ἀνηρ*, blessed man, and *μακάροι οἱ*, the blessed multitude, rank those who chanted the psalms of old, and those to whom He opened His mouth and taught on the sloping side of the mountain, as alike inheritors of the kingdom of heaven. The earthly kingdom of David would perish, his spiritual would ever endure, because the songs he wrote were so full of the Messiah, in His incarnation, His passion, His death, His resurrection and ascension, His eternal priesthood, His royal dignity. Were these events relating to the Divine and human nature of Christ cut out of the Book of Psalms, as men are trying to cut them out of the teaching of Christianity, there would be left us, where now is perfect harmony, nothing but the jarring discord of a materialistic philosophy which would debar man the blessedness of chanting or preaching the glories of the spiritual kingdom of Christ.

You must have noticed that the word *not* is placed before three distinct bodily acts: walking, standing, and sitting, in the counsel, in the way, in the seat, of certain followers of evil; ungodly, sinners, and scornful.

1. רְשָׁעִים (reshaim, ungodly). Here is one class of offenders against God. In respect to the malignity of this type of evil, it was then, and always has been, worse than the other two the Psalmist mentions, unless they mark gradations of evil. Ungodly: It composed a class of men who stood in open antagonism against God. Worship, reverence, love were not inactive; they were inactive and utterly dead as toward God. It was then, as it is now, more than a deviation from His law, more than being in the wrong, more than being opposed to His law. It was worshipping, reverencing, loving some other thing—some other being more than Him. It was in conflict with the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It was the same sin under a new guise which led the Saviour first to warn and then to promise blessedness: "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it."

Every deviation from the law secular is called a crime, and men are judged accordingly; every deviation in the matter of religion is a sin, the class to which it belongs is specified, and God becomes His own legislator, and judges man according to His principles and precepts, as they are laid down in the Bible. The ungodly means, and still means, man in hostile array against God; ungodly, not godly; im-pious, not pious; irreligious, not religious. This class wholly lost sight of God, and those who in the time of David or are now thus guilty must be either living in apostacy or are in rebellion against Him.

Counsel, way, seat, as the words imply, are not evil in themselves. The first is, in a sense, asking advice; the second is a seeking of a way which will not mislead, in the hope that it will terminate at a destination worthy of being gained; the third is a sitting in a chair, cathedra *καθέδρα*, and performing the duties of professor or teacher, or, in a still higher sense, exercising the office of bishop. If you walk in or follow any counsel, be it good or bad, you must live according to that advice, execute the will, and carry out the purposes of those whom you follow. If you stand in any way you must live, and gauge your conduct by the mode of life and example of those whom you choose. If you sit in the seat of any one, it is implied that the decisions of their judgment must influence or control your own. We are hemmed in by these acts of the body; they become characteristics of the soul-faculty. All men follow some counsel, have some example, and abide by, or are influenced by, some opinion. How do you stand in respect to the choice you have made?

2. חַטָּאִים (chatim). Sinners: What is to sin? Sin is the transgression of the law. All unrighteousness is sin. Whatsoever is not of faith is sin. To him that knoweth to do good and doeth it not, to him it is sin. And so, as man is placed under God's law in a higher sense than the stars which never leave their way; in a higher sense than the birds of the air, the beasts of the field, the fishes of the sea, because these obey only physical law; man in his every act, his every state which God's law condemns, is a sinner. Every rational being who thus acts or stands does so at his peril, and places himself among those who are called sinners, and debars himself the happiness of being ranked among the blessed.

The inanimate and irrational parts of God's creation obey His laws because they must obey Him. Man resists, breaks, defies them, because, as a free-will agent, he can disobey Him. He stands: it is an act of his own free volition. God never plants him, as a man plants a post, in the way of sinners. An act of your own will caused you to sit where you are now; when you rise it will be equally an act of your own will. The word sinners can be made clearer, we think, than this. Note, too, how your own act corresponds with the explanation. In ancient times the use of the bow and arrow, and hurling stones in a sling, were common for amusement, warfare, and hunting; pugilism and the race held a preëminence among national games, from early Hebrew times, among the Greeks, as we read in Homer, down to the time of St. Paul, who alluded to them as illustrations of Christian mastery over sin, and the prize which the victor would ultimately gain. In the race the runner, to be successful, was not to make a false step, much less stumble or fall. When a man sinned, he was compared to one running with an uncertain gait; to an archer, who did not fix his eye upon the mark, and so missed it; to a slinger, who hurled the stone without a purpose, or in a wrong direction; to a boxer, whose blows were struck in vain. Solomon says, Whosoever misseth me harmeth his own life; or, in the translated words of the Bible, "He that sinneth against me wrongeth his own soul." Sin is, therefore, to miss God, *i. e.*, to err from the path of right and duty. It is to incur a penalty, for even mistake or ignorance will not excuse a violation of the law of the land; and, therefore, in a religious sense, sin is the forfeit of one's own life. But here comes in a blessed provision, showing still man's coöperative action with God. When sin is forgiven, the same word under another verbal form חַטָּא (*chittey*) answers for atonement, placing man at one with God and expiation, removing entirely his sin, as he withdraws himself from the way, the presence, and influence of sin.

3. לֵצִים (*leytsim*). Scorners, imitators, mockers; those of old who imitated the voice and the mode of speaking of those who read the *torah*, the law, but now those who mock the Gospel and those to whom it has been committed. The preacher has his מוֹשָׁב—*moshav*, seat—the pulpit where he authoritatively explains the sacred precepts and duties of religion, piety, and morals. The impudent infidel lecturer has also his seat, the rostrum, where he tries to set all these principles at naught. The scorn is all the more scathing because the language and address of the gentleman, which only Christianity could beget, are used, that none may be repelled—in other words, "He steals the livery of the court of heaven to serve the devil in."

If, as it may be supposed, these classes and terms mark gradations of evil, each lower in the scale and viler than the other, they include the carrying out of principles, cultivating and seeking the society and conforming to the conduct of each. If the last include the impiety of the former, then it is the boldest and worst of all, and deserves a condemnation much greater. There is much to warrant this supposition. He who turns the shafts of ridicule against religion is not merely a mocker, a scoffer. His position gives him a seat, an influence, and there he derides his God; there he seeks to lower religion in the estimation of others; there he denies the grace of His sacraments, and derisively attempts to make light of His judgments and threatenings, and you see that he is worse than a mocker, a scoffer: in his character he combines the worse elements of the two, and is a scorner.

There can be no spiritual felicity in walking with the ungodly, in standing with sinners, in sitting with the scornful. Near at hand you can find those whose counsel can be had, and it will refine and elevate; whose way can be followed without injury to the soul; whose seat will ensure you a higher honor than if you were allowed to sit upon a throne. Spiritual happiness is gained only when the *not* is inflexibly adhered to, and we show by our actions, as well as by our words, that we have so exercised ourselves in the law of the Lord that we are able to say "No" to whatever our judgment condemns. But, alas! others sin, and we blink at the sin, and excuse the wrong-doing. Bad counsel is free as water, and we accept it; or, at least, do not condemn the vile or unworthy opinion. There are those who hold in supreme con-

tempt whatever relates to religion, in whole or in part, and we sit or listen and applaud the smartness which utterly ignores the truth of God's revealed Word. If all Christians would set their faces against, and not countenance in any way, wrong speech and wrong action, there would be more blessedness in the land.

You can gain that "blessedness" which the Psalmist made the keynote of all the psalms. It will never be yours by living in a quiet state of passive morality, doing nothing absolutely wrong. The tree grows that is planted by the streams of living—*i. e.*, flowing, running—water; but dam up such a stream, and the water thrown back becomes stagnant, the roots submerged; the tree is literally drowned; it fares no better, not even so well, as the tree which pines through a protracted drought; the leaf withers, the fruit is blasted, and the tree surely dies.

Be not satisfied with the "not" of a mere harmless, blameless life. The law of the Lord is at hand to stimulate, τὸ θέλημα = the will—*i. e.*, the act of willing, desire; and this demands an application, a purpose of mind as deeply and earnestly intense as you give to any business matter or affair which daily interests you. There is a depth of delight and a solid satisfaction of mind which arise only from spiritual blessings earnestly sought, and sought continuously. David for Israel, and Christ for both Jew and Gentile, which include the whole world, have given the name of "blessedness" to this spiritual life. It may be had every day; no mart too busy to rule it out; no duty too pressing to debar you that enjoyment. You may "day and night" think of God's goodness with an entire abstraction [יְהֹגֶה, *yegeh*] from the world while in the world, which is the best, as it is the truest and the deepest meditation. It is the best armor to resist the assaults of temptation and sin. "I sin," said an old writer, "because, when I am tempted, I will not meditate upon Christ and what He suffered upon His cross."

Think of the end. David may have thought only of the happiness of the godly and the unhappiness of the ungodly in this present world. But this psalm is the vestibule of the second, and all he wrote for the temple worship. Let us enter the sanctuary and meditate upon the Anointed One, whose seat is upon the holy hill of Zion through time and eternity. He, your Jehovah, the Anointed Saviour, is knowing [יֹדֵעַ, *yodeya*] both the present and completed way of the righteous; the present and completed way of the ungodly. Do you desire encouragement? It is yours. All who "follow in His train" are righteous, upright, that is, are pronounced justified. Such a way must be both blessed and eternal, because it begins and ends in Christ. Do you desire warning? It is yours. The fruit, in its season, will be gathered into the heavenly granary, and abide forever, because it is the increase that God giveth. The [מֹץ] *motz*, the chaff, whence the word *mote*, separated from the grain, will be driven, dissipated by the wind, which bloweth where it listeth, purifies and saves the grain, but scatters the chaff. Like motes, the wicked cannot be gathered up and saved, but must, in the end, perish.

THE man who is most likely to gain honor in God's service is he who is less anxious to get honor from men than to do service to God.

CHILDREN'S DEPARTMENT.

A RAINY SUNDAY.

BY M. L. H.

One afternoon in the summer Madge and Tully were playing out by the swing. They were keeping a drug store. Who was going to buy their medicines I don't know; but there they were, as busy as bees, with the queerest lot of things spread out before them on a board: a little sugar and salt, some pepper and flour, some of the light, dusty, blue berries off the cedar-trees, some sand, a little heap of needle-like leaves from the pine-trees, rose leaves, and such sort of things. It would be nice if real medicines were as pleasant and sweet-smelling as these make-believe medicines. Tully had a little mortar and pestle, which his mother had lent him, and was pounding up some bits of old lime and some grains of corn in it. There were two bowls of water on the board, one for each of the children to wet their mixtures with.

MADGE LOOKED OVER HER MOTHER'S SHOULDER.

The children were very quiet over their work; you would have thought to see them that there had never been such important work to be done before. But by and by Tully happened to look up for a minute, and then he called out to his sister:

"There are Robert and Joseph and the other men all coming from the barn with their rakes. I guess they are going to cock the grass, don't you, Madge?"

"Oh, let's go too, Tully!" Madge cried right away, dropping her rose leaves.

"I don't want to," Tully answered.

"Oh, yes; come along, Tully. It is a great deal better fun to rake than do this."

Tully, generally did as Madge wanted, so he got up and left his medicines. But he took his mortar with him that he might carry it back to the house, for he was an orderly little boy, and liked things to be in their places, which Madge, I am sorry to say, didn't care about at all, though she was older than Tully and might have been more thoughtful.

"Never mind that mortar, Tully. We shall come back here, you know."

"Perhaps we shan't," said Tully. "I am going to take it in to mamma, because she said I must when I was done with it."

"Well, hurry up." Madge was always in a hurry about anything she wanted to do, and couldn't stop a moment to think of anything else.

As the children ran to the house they met their father following after the men, and he, too, had a rake in his hand.

"Oh, papa! we are coming to rake too in a minute," said Madge.

"Very well, you may. It is going to rain, and we must work fast to get the hay cocked."

"I think it is going to be a thunder shower," said Tully wisely, when he had put his mortar away, and was running with Madge to the hay-field. Robert and the men and the children's father were raking away and piling the thick hay into cocks, but still a great deal of it lay on the ground to be gathered up, and Madge and Tully went to work with their own little rakes as though their living depended on it, and thought it great fun all the while.

"Papa, is it going to come very soon? Do you think we shall get done in time?" asked Madge, whose little cheeks were quite red with such hard work.

"If we all work as smartly as this, I think we shall."

Tully had given up his rake, and was carrying bundles of hay in his arms to the places where the men were piling up the cocks. His bundles were almost as big as himself, and nothing but the top of his head and the ends of his little short legs were to be seen behind his big load. The clouds grew blacker and blacker all the time, and every now and then the children stopped and held up their faces to feel whether there were not some rain-drops falling. But none came until the hay was all nicely cocked and covered over with cloths at the top of the stacks. When it was done, Madge and Tully ran about the field shouting and laughing, they didn't know why, except that they felt merry. They counted the cocks, and would very much have liked to jump on them and tumble them down, but, of course, that would never have done, after all the trouble in piling them up. By and by the black cloud overhead opened suddenly, and let down such a rush of rain that the children had to fly to the house as fast as their feet would carry them.

This happened on Saturday, and the next morning, when the children got up, the rain was coming down still.

"It is a good thing that we worked so hard last night, isn't it, Ellen?" asked Madge. Ellen was the nurse and seamstress.

"The hay is safe enough," Ellen said, "but I'm thinking you'll not get to church to-day."

Tully went to the window and looked at the sky in every direction, as he had seen his father do, and then he shook his head gravely.

"There isn't the least little bit of blue anywhere," he said. "We'll have to stay home I guess."

"I don't like rainy days," said Madge. "And oh, Ellen, now I can't wear my new hat!"

"That is no matter at all," said Ellen, "and you shouldn't be thinking of your clothes on Sunday, Madge."

Madge forgot all about her hat in a minute when she went down with Tully to breakfast. After breakfast she fed Arty, her bird, and then she and Tully stood by the window a while watching some other birds that lived out of doors and who had to feed themselves.

"They don't seem to mind the rain at all," said Madge. "I should think they would be very uncomfortable when it rains so very hard."

"They might keep pretty dry," said Tully, "if they were to get in there, Madge, where the leaves are so thick."

"I shouldn't think the little bits of birds would like it, if the big strong ones did. And all the birds don't stay in the trees. Don't you remember we found a nest once right down on the ground?"

"They build their nests in all sorts of places, Madge," said her mother. "We shall have to make up our minds that their clothes don't get wet as ours do. They wear waterproof coats."

"I'd like to see some of those big birds that my book tells about," said Tully—"my book, 'The Boy and the Birds,' you know, mamma. There is a picture of a gerfalcon; I'd like to see one."

"And some of those dear little ones like the 'long-tailed tit,' said Madge.

The children had a good many books of their own, and they kept them in a small bookcase with glass doors upstairs in the nursery. There they had all their fairy stories: "The Rose and the Ring," and "The Prize Story Book," and "Fireside Fairies," and "Fairy Tales from all Nations," and the "Arabian Nights"; and there were besides "Mr. Rutherford's Children," and "The Lances of Lynwood," and "Settlers in Canada," and "The Children of the New Forest." Most of them had been given to the children, but some they had bought themselves, for they were very fond of reading, and used to save their money to buy books with. To-day they chose some books from the lowest shelf, where they kept what they called their "Sunday books" Tully took "The King's Messengers," and Madge "Love's Lesson." She carried it downstairs and climbed into the big arm-chair with it, and read for a good while. But by and by she dropped the book and called out so suddenly that she startled her mother.

"Oh, dear! I am tired of this. I know it by heart most."

"Get something else then."

"There isn't anything else. I know them all, mamma. Oh, I wish it didn't rain!" said Madge, looking discontentedly out of the window.

"Never mind the rain," said her mother, briskly. "Go and find Tully and we will have our catechism."

Madge screwed her face as if the catechism was not going to be any great pleasure to her. She went off, however, carrying "Love's Lesson" in her hand to put away again in the bookcase. She found Tully in the nursery. Madge put her book away and then stood looking at the shelves.

"Tully, these little books would look nicer up there."

"Well, we can fix them over," said Tully, coming to look.

"Oh, we've got to go and say catechism. I wish we didn't have to; I want to do the books."

"We can do them afterward," said Tully. So the children went downstairs together.

The children knew the catechism pretty well, but there were one or two long answers they thought very hard, and to-day Madge found them particularly so. After that she had a collect to learn, and she was much longer about it than usual, but at last she repeated it perfectly.

"Do you want to learn a hymn to-day, Madge?"

"No, mamma, I think not," said the little girl, with a shrug of her shoulders, as though she were tired of learning things.

"Mamma, I have learned a new one," said Tully.

His mother took the little black book of "Hymns for Children."

"Which one, Tully?"

"The eleventh, mamma." Madge looked over her mother's shoulder on the book to see that Tully said it rightly, while the little boy leaned his elbow on the table and began.

At the end of three verses he stopped short.

"That is all, mamma; I couldn't learn any more this morning."

"That one is nice," said Madge, "but I like 'Little Birds' better."

"Well, say it, then."

"Little birds sleep sweetly
In their soft, round nests,
Crouching in the cover
Of their mothers' breasts.

"Little lambs lie quiet
All the summer night,
With their old ewe mothers,
Warm, and soft, and white.

"But more sweet and quiet
Lie our little heads,
With our own dear mothers
Sitting by our beds.

"And their soft, sweet voices
Sing our hush-a-byes,
While the room grows darker
As we shut our eyes.

"When we play at evening
Round our fathers' knees,
Birds are not so merry
Singing on the trees.

"Lambs are not so happy
'Mid the meadow flowers;
They have play and pleasure,
But not love like ours.

"But the heart that's loving
Works of love will do;
Those we dearly cherish
We must honor too.

"To our father's teaching,
Listen day by day,
And our mother's bidding
Cheerfully obey.

"For when, in His childhood,
Our dear Lord was here,
He, too, was obedient
To His mother dear.

"And His little children
Must be good as He,
Gentle and submissive
As He used to be."

"Do you want to listen while I read the Bible?" asked their mother, when Madge was done. Tully was going to say yes, because he really did like to hear about David and Saul and Elijah; but his mother said, before he had time to answer, "You are tired, Tully, are you not?"

"Yes, mamma, a little."

"Run away, then, and we will have some reading another time."

"We are going upstairs, mamma, to put all the little books, like 'Poplar Grove,' on the top shelf of our case."

That business lasted till dinner-time, but after dinner Madge began to wish again that it wouldn't rain.

"Mamma, what shall I do?" she asked, rather dolefully.

"You don't know what to do with yourself? I am sorry, dear. I must try and think. But, Madge, do you remember the story I told you a while ago about the little girl who found the day so long?"

"Yes, I remember." Madge thought a moment, and then said, doubtfully: "But, mamma, Ellen has not got a sore foot, you know, and I don't see what I could do for her."

"No, I don't think of anything you could do for Ellen just now, but if you were to try, I think you might find something to do for somebody, and find the sunshine like Neania, in my story." Her mother smiled such a bright, sunshiny smile that Madge couldn't help giving one back.

She stood thinking for a while, and then said:

"I might go and ask Jane if she would like me to read to her."

"Yes, Ellen can read, but poor Jane can't."

"I don't think Jane minds about not being able to read, mamma, when she is working; but perhaps on Sundays she would like something to do."

"You can read the Bible to her, Madge, if she would like it; a chapter out of St. Matthew or St. Luke, and after that perhaps she would like one of your little story books."

Tully went with Madge down into the pleasant kitchen, which Jane always kept so clean. Jane was a Welsh woman, with a thin, pale face, bright, blue eyes, and a quick temper; but she had lived long enough with them to be fond of the children, though she sometimes spoke crossly if they interrupted her when at work. Madge read the Bible chapter, and then out of a pretty story book called "No Such Word as Fail," and Jane was as interested as possible in it, and said, when Madge stopped, that she wanted to hear the end of it next Sunday. Then the children went upstairs, and their mother said to them:

"Suppose you put on your coats and hats and take a good run up and down the back piazza. It doesn't rain so hard now."

So the children ran out, and they had not been there more than ten minutes when what should fall out from the breaking clouds but a long ray of sunshine! The children shouted and looked up at the sky, and there they saw great heaps of gray clouds rolling off in different directions. When the weather once makes up its mind to clear, it can sometimes do it in a wonderfully short time; and when the sun went down that night there was not a cloud to be seen in the whole sky. And after tea the children put on india-rubbers and raced up and down the gravel carriage road, and forgot there had been any rain at all.

ONE INNOCENTS'-DAY IN NORTH CAROLINA.

BY A. R.

No doubt you all know, my dear little children, that when our Saviour was a helpless little baby the wicked King Herod had all the little children in and around Bethlehem killed, hoping to kill the infant Jesus.

It has made every one love and be kind to little children; and the Church, which is a

thoughtful mother, always setting our duty plainly before us, lest we should forget these little ones, who were the first in all the world to suffer for Christ's sake, has set apart a day just after Christmas (which is, you know, the birthday of our Saviour) to be kept in memory of them.

In almost every house the parents and friends try to make this a very happy day for the children, and I want to tell you what a happy day four little children had on last Innocents'-day.

In the breakfast-room a high chair stood at the head of the table, in which sat a young lady of four years old, whose bright curls were nodding about as she busied herself "fixin' the fings wite."

At the foot sat a little boy blue, only six, and feeling almost as big as papa. Sister helped the dishes, and baby did just as she pleased. Grammy, papa, mamma, and aunty were the best of children while boy blue asked a blessing. Then the fun began. Oh, such a merry time! Such fun to hear papa ask boy blue to "Give me a little more chicken, if you please," and grammy ask so politely for tea, without so *very much* sugar, for the little lady who presided gave more sugar than anything else, and made her own tea so sweet that she finally had to eat it with a spoon.

After breakfast we had to hurry to church, and then the little children were very good, and tried to hear all about the little babes that were slain for Christ's sake.

When dinner came we found such a beautiful cake with the dessert, as white as snow, and some violets in a glass coming up through the hole in the centre of the cake. The children had found the violets by a southern chimney the day before, and now they knew they had bloomed on purpose. There were eight little wax Christmas candles on the cake, as there were eight persons. The heavy curtains were let down and the candles lighted. Grammy had fixed lovely red stripes all through it, which made it ever so much nicer, so the Innocents' cake was a perfect beauty. Sissy cut the slices out between the candles, so they kept on burning, and baby trying to catch them all the time.

After dinner papa put boy blue's saddle (a birthday present) on a little colt, not two years old, and let all the children have a ride, even baby, who did not want to get down at all.

It began to get cold, and we all had to go in the house. Mamma and aunty then sewed for the dollies and began to tell stories; but finally it was decided to have a doll reading-club.

The dollies sat very still, and were very quiet and lady-like. Each mother read for her own doll (the mothers were not quite so well behaved). Doll Janey Bumble read "Miss Muffit, who sat on a Tuffit"; Alice Rainbow read "Jack Horner"; Wax Janey read "Ride a Rock Horse," etc. China Stickey then read "Taffy was a Welchman." Little Boy Blue has a doll boy blue he carries in his jacket pocket; he stood on his little father's hand and read "There was an Old Woman went up in a Basket." Baby has two dollies—Beauty Daughter and Jumpey; but, as she can say nothing but "Bye, bye," that was all they could read, much to the merriment of the party.

Baby's eyes were now very sleepy, and the little ones were *all* soon ready for bed, and fell asleep, wishing all the days in the year were either birthdays, Christmas, Easter, or Innocents'-day, and do you not wish so too?

It was just about thirty years ago that Mr. Charles Christofle, in 1844, obtained a gold medal and received the Cross of the Legion of Honor from the hands of Louis Philippe at a national Exposition in Paris for the perfection to which he had brought the Elkington process for making silver plated-ware. The immense development of the manufacture of this substitute for silver, which followed the discovery and application by M. Christofle in France, and by the Elkingtons in England, of their new processes, threatened for a long time to drive the art of the silversmith to the wall.

So far from fulfilling this threat, the popularization of the new industry has simply revolutionized and given new life to the old. The manufacture of fine silverware, as it is prosecuted, for example, under such auspices as those of Mr. THEODORE B. STARR, of the late firm of STARR & MARCUS, at No. 206 Fifth avenue, in this city, has become a fine art, and as a fine art is keeping at least even pace with the development of sculpture and painting and music, and all the kindred arts which "soften our manners and forbid us to be savage." The basis of the silver-worker's industry now has ceased to be the intrinsic value and become the artistic adaptability of his material. The infinite variety of the articles of use and of ornament, in the making of which silver can be more advantageously used than any other substance, gives such wide scope to artistic taste, knowledge, and skill that nothing more was needed than to arouse the public to the simple perception of the fact that artistic knowledge, taste, and skill may be at least as worthily employed in lending grace and charm to the daily uses of domestic life, as in lending dignity and beauty to its solemnity and its festivities. That has been achieved, as may be seen by a visit to the show-rooms of the house we have mentioned.—*New York Evening Post.*

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The age of admission is from nine to twelve years. The Competition will be limited to such as are eligible June 1st, and the following classes have the primary claim to admission:
1. Orphans of Clergymen.
2. Children of this Diocese whose parents were of the Protestant Episcopal Church, and whose fathers have died in the service of the United States, or from wounds received or disease contracted in said service.
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3. Appointments will be made by the President, in the order of scholarly precedence, as soon as the result of the Examination is ascertained.
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GEO. HERBERT PATTERSON, President.
May 10th, 1879.

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